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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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GREAT IDEAS

[On the 17th of February 1600 Giordano Bruno was burnt alive for teaching a purely spiritual philosophy of life. The Roman Catholic Church was responsible for the shameful crime. Bruno died a martyr for repeating the doctrines taught by Pythagoras and the Eastern Sages when a bigoted religious organization did not exist and narrow creedalism did not flourish as they did in the seventh century. Some of his teachings we extract from Mr. C. Turnbull's *Giordano Bruno, The Story of His Life and Martyrdom: 1548-1600.*—ED.]

God is in every blade of grass, in every grain of sand, and in every atom that floats in the sunshine.

There is no need to cast the eyes toward the heavens, to raise the hands, to direct our steps toward temples, or to intone to images, in order that our requests may be more favourably considered; but we should enter into our self, reflecting that God is nigh, with us, and within us, more fully than the man himself can possibly be, for He is the Soul of souls, Life of lives, and Essence of essences.

Ordinary things and easy, are for common and ordinary folk; men rare, heroic and divine pass along by means of this road of Difficulty until at last Necessity herself is constrained to grant to them the palm of immortality.

The mind which aspires to the Divine splendour flees from the society of the crowd and retires from the multitude of subjects.

The true aim in life should be illumination, the true morality the practice of justice, the true redemption should be the liberation of the soul from error, and its union with God through consciousness.

The vulgar creeds of religious bodies have not dared to reveal the Truth in its purity and essence.

Rather would the Church cover the truth with allegories, with myths and mysteries, which they call sacred; and humanity adorning the veil failed to lift itself up to see the idea behind it. Men saw through the teachings of the Church the shadow rather than the light.

TRAINING FOR LIVING

[No subject can be more pertinent to the regeneration of society than preparation for citizenship. **Miss Margaret Barr**, author of *The Great Unity*, deals in the first of the two articles which we bring together here with the theories and method of Basic Education, so closely in harmony with the thought of Sir Richard Livingstone, the review of whose latest book, *Some Tasks for Education*, appears elsewhere in this number. In the second article **Miss Elizabeth Cross**, well known to ARYAN PATH readers, is concerned with extra- and post-curricular education and the responsibility of all of us for it. Education is a subject in which THE ARYAN PATH is keenly interested, as witness our special education issue of May 1938 and the numerous articles that have appeared from time to time in our pages.—ED.]

I.—SOME THOUGHTS ON BASIC EDUCATION

1. The first element (in education) is training in social behaviour....Self-centred, self-willed creatures as most of us are, it is our fate to be citizens, members of a community. Men are born to four citizenships: they should be able to live as good members of their family, of their community, of their nation and of the whole human society.

The more democratic its (*i. e.*, the day-school's) internal government, the more its pupils learn to manage their own lives, the better....There is only one way to learn social habits: by living a life in which such habits automatically develop.

2. Of course I left school ignorant of many things, desirable and important to know. To complain of this is to be guilty of the deadly heresy that education must be completed in school and university, that this is our last chance of learning, and, therefore, that we should be forcibly crammed with all the food of knowledge needed for the journey of life. That heresy, often unconsciously held, is current and leads to educational damnation. The true faith is that education should send us out into life knowing thoroughly something which is itself first-rate, knowing how to learn, and interested in the world.

3. A complicated society quickly enslaves its members to its own creations: the characteristic creations of the age are its science and its elaborate machinery, economic, social and political; they demand—and rightly—much knowledge and close attention; and they can easily make men their slaves. Some people frankly embrace the slavery and think that we shall be cured by more science, more economics, better foreign languages and a dose of sociology. The past gives no colour to such dreams.

4. Mankind is engaged in painting a picture which may be called "A Design of Civilization," without knowing exactly what it wishes to paint.... My suggestion is that the subject of the picture is a world of human beings

as perfect as human nature allows; that our model is, therefore, human greatness and goodness, derived from the only source we know—from the revelation in religion, in poetry, in history itself, of human nature at its best. That study should be the centre of all education....

Readers who know something about Basic Education may be surprised to learn that the above quotations are not from the writings of Mahatma Gandhi or Dr. Zakir Hussain, but from *Some Tasks for Education* by Sir Richard Livingstone. But they will surely also be interested to find that the pronouncements of one of the greatest living educationalists of the West are in such close harmony with those of our own pioneers of a better education for India, and that several of the most important points stressed by Basic Education are stressed also by Sir Richard Livingstone.

Take first the point raised in the first paragraph of these extracts, as to the necessity for social training and education for citizenship. Now this is one of the most interesting and important aspects of Basic Education and one of the matters in which it differs most widely from the old type of education. Basic Education is education for citizenship, and that children may learn the meaning of citizenship in a democratic society, each Basic School is a miniature state in which all have equal rights and all have duties and responsibilities commensurate with their several abilities and with their power to win the confidence of the rest. For the children elect their own officers and make their own rules and have their own methods of dealing with antisocial elements.

The ideas of citizenship which they get, moreover, are not confined to the narrow realm of the school community. Day by day outstanding items of national and world affairs are read from the daily papers and discussed by the older children so that they grow up knowing something of the dominant personalities and conflicting forces at work in the world in which they live and of which they are called upon to become intelligent, enlightened and public-spirited citizens. Sir Richard Livingstone has much to say about the Golden Age of Athens, in which democracy flourished as never before or since, and he believes that one reason for this is the fact that the state was small enough to be a training ground in citizenship for every individual member, and that, from their earliest days, children were encouraged, first in listening to, and later in taking part in, discussion of all topics of immediate importance as well as of philosophy and general principles. *The day of the small city state is gone for ever, but the world has still much to learn from Athens and if the democratic principles which she embodied are to prevail in the modern world, some training ground in citizenship must be evolved, and quickly.* One has only to look round the world today to realise that this is one of the major points on which

our education is woefully lacking. Some of us who have seen Basic Education at work in Delhi and Sevagram feel that in this great experiment we have the solution to this problem.

Another point, and one which is of central importance in Sir Richard Livingstone's book, is the necessity for character training if education is to be worthy of the name. He quotes Ruskin with approval:—

> Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.

And in the third extract above and the whole of the lecture from which it is taken, he reiterates the warning of many other modern writers that it is worse than useless to increase man's knowledge unless at the same time we increase his will and ability to use that knowledge wisely and well.

Here again we find the writer closely in harmony with Basic Education in which mere cleverness and the amassing of useless knowledge are discouraged, while the abilities and qualities of each individual child are developed to the utmost in craftwork and in learning to play a worthy part in the running of the school as a democratic organisation. For obviously (and this is at once the strength and the weakness of democracy) a democratic community can only succeed when its members co-operate loyally and unselfishly, each individual striving to be and to do the best of which he is capable for the good of all.

That the old type of moral instruction—teaching children that they ought to be honest, truthful, obedient, etc.,—has failed is all too obvious in the modern world. It was doomed to failure firstly because it was too theoretical, and secondly because it was backed by the appeal to fear, the most soul-destroying of all the emotions, fear of punishment, fear of a vengeful god. Character can never be trained in that way; it must be hammered out by each individual for himself as a free being, growing up in the ordered freedom of a co-operative commonwealth, which is exactly the environment provided by the Basic School.

Let us turn back now to the second extract. There is probably no country where the "deadly heresy" that education consists in working for a university degree and ceases when it is obtained, has held such complete sway as it has in India during the last 150 years. This is one of the many evils that Basic Education is designed to combat, and every Basic School might take as its motto Sir Richard Livingstone's words about the "true faith." For that is exactly what Basic Education aims at doing—sending children out into life skilled in a craft, knowing how to learn and desiring to do so and with an intelligent interest in the world in which they live. The fact that such people are to be found in such minute numbers among the products of the old type of education, is perhaps the chief reason for its condemnation.

The fourth extract embodies briefly the central message of Sir Richard Livingstone's book—that education should be education for life and that the aim of human life should be the pursuit of human excellence. If educationalists keep that central aim in view they will not go far wrong in the details of their work; if they fail to do so, no amount of specialised knowledge, no number of university degrees, can ever take its place.

Here again, and supremely, our author speaks, not only for himself, but for the pioneers of Basic Education. What does it profit a man if he knows everything there is to know about the craft or profession by which he is to earn his living but nothing at all about the great minds and characters who, in every age and race, have sought knowledge and wisdom and whose achievements have put the human race where it now stands? Such knowledge indeed we must have, and it is one of the aims of the Basic School to send every child out equipped for life by a thorough knowledge of some craft or calling. But if that is all that their education is to give them, what need is there for anything save technical schools? But a Basic School is very different from a technical school, its aim being, not just to teach a craft, but to *educate through craft*—a vastly different matter and a far more difficult one, since education means nothing less than Sir Richard Livingstone says it means—the pursuit of human excellence, in craftwork, in citizenship, in creative art and, above all, in character. This and nothing less than this is the aim of Basic Education.

It is impossible to give by a few quotations a clear idea of Sir Richard Livingstone's book and its importance, and it is equally impossible to give in a short article a clear idea of the meaning and importance of Basic Education. The foregoing, therefore, must be regarded as nothing more than a few random thoughts. Readers are urged to read the book for themselves in its entirety and to take steps to familiarise themselves with the theory and method of Basic Education, which is without exception the most important and potentially far-reaching and powerful of all the forces at work in the New India in which we of this generation are privileged to live and work.

MARGARET BARR

II.—EDUCATION—THE CITIZEN'S RESPONSIBILITY

The raising of the school-leaving age to fifteen in Britain has been hailed as a great advance. Certainly it is, if only the extra year can be used wisely. Interest in education today is widespread, there is a vast increase in Youth Clubs and other organisations but at the same time less and less individual responsibility towards the children and young

people in our midst. In this way *our young people are becoming less well educated, less civilised and, possibly, less moral.*

Every generation deplores the way the young folk are going to the bad. It is a perennial joke and means no more than the constant surprise of young folk that grown-ups can be content to lead such dull lives. To the seven-year-old it is the saddest thing to see his mother spending good money on soap instead of on spinning-tops, while his mother is certain that she never had such revolting things in her pockets as has her child! But today there is something more disturbing in this divorce of the age-groups. Certainly grown-ups are dull, as they always have been, and youngsters are rude and know everything, also as usual, but in between the normal bouts of disagreement there seems to be so little unofficial contact. Either you are a school teacher or a youth leader or you have nothing to do with young people and feel no responsibility towards them. Even parents are too willing to "leave it to the experts."

Surely this is wasteful and foolish. Is it really necessary to make elaborate arrangements to teach little girls cooking and housework at schools or clubs when they could just as well cook the Sunday dinner at home? Do no mothers remember nursery rhymes and games with daisies and other wild flowers but prefer to turn on the radio and let the children listen instead of doing?

It is well established that children like doing certain things, that the traditional games they play together are based on particular needs, and that these games and occupations form a link from generation to generation. The most modern schools make use of these occupations, and yet so few homes, today, do so. This is such a pity, for one of our gravest faults, surely, is that we are becoming a nation of spectators, allowing our natural creative gifts to decay instead of making and doing. Children must have scope for these creative gifts at home, room to play imaginative games, odd materials with which to weave or sew or model. None of these materials need be expensive, in fact they cost far less than the continual entertainment of cinemas and other outings.

One of the chief causes of this lapse in creative employment of children is that they have no example from their parents or adult companions. Too few adults have active or creative hobbies, and as children are naturally imitative they imitate the "spectator" adult whom they see. If the adults enjoy gardening, embroidery, painting, playing on any musical instrument, then the children are most likely to do the same.

For those of us who are not directly employed in the care of children or adolescents it is necessary to realise our responsibility in the way of influencing them indirectly by way of example. A

recent report made by the Church of England (a report, by the way, which has been described as unduly pessimistic by some who prefer to hide their eyes from unpleasant facts) reveals some extraordinarily bad conditions in which young people work. Not bad conditions from the economic or physical point of view, but from the moral. Young people, coming, perhaps, from schools where they have been encouraged and taught to work honestly, to think and speak truthfully, and, in general, to give and look for a square deal, are taken into factories, shops and offices where the attitude of the adults is, ostensibly, that of the "tough." Often these youngsters are, obviously, being teased and strung along. The adults are not really half as bad as they make themselves out to be, but, on the other hand, many are not doing a fair day's work. Many workers are, as a result of bad old times, in a resentful mood, while many managers are equally bad for those under their charge and set an example in time wasting.

It does seem to be proved, however, that while managerial technique is improving and welfare service likewise in the modern factory, worker morale is not improving at anything like the same rate. The reasons may be clear, mostly springing from an ingrained suspicion of the employing class (just as the mine-workers had good cause to suspect many mine-owners of indifference and a capacity for exploitation) but this does not make the effects any better. Until the older worker is ready to turn over a new leaf himself, and to stop boasting of his capacity to "get by" on the minimum of effort we are going to have the young worker falling into equally bad habits. In fact, in his natural desire to be in with the gang and to show that he too can be cynical and tough, the younger workers will do all they can to slack and join in any racket that is going.

Every adult, sooner or later, is going to come into contact with children and young people and he or she must have the moral courage to stick to his principles and not be tempted, by a desire to show he is a "good fellow," to agree with ideas or activities which are dishonest and uncivilised. Why there should be such a mortal fear of being a prig is difficult to know, yet many people would prefer to admit to having murdered their grandmother while blind drunk than to a taste for country walks or "highbrow" music!

It is not only by personal contact that the adult citizen can fulfill his responsibility to the younger generation but by every action; by free choice in books, films, music, local government and even merchandise. If we refuse the second-rate and the shoddy and encourage the best productions of hand and brain there is some hope of making a world that will be truly educative. There is no use in trying to teach children to appreciate design, for instance, in schools, when the towns, the houses,

the clothes and the furniture that surround them are perfectly hideous. It has been a case, in the past, of teaching children to "do as I say, not as I do." This must stop. Imitation is one of the ineradicable traits of youth, although we do not realise it often enough and, unless we can give them something worth while to imitate and to believe in, it is useless to hope for progress.

Bigger and better schools by all means, and opportunities for learning and for training for crafts and trades and professions too. But let us not be so pleased with these grandiose schemes that we forget the old, well-tried ways that have succeeded in the past. Let us remember that civilised adults, in the home and at work, ready to pass on, attractively, some of their knowledge and experience, ready to sympathise, help and encourage, will help make civilised children and adolescents.

ELIZABETH CROSS

THE "GITA" WAY OF LIFE

A reminder most pertinent in these troubled days was given by Shri Jairamdas Daulatram, Governor of Bihar, in inaugurating at Patna on January 2nd the thirty-fifth session of the Indian Science Congress, over which Sir C. V. Raman presided in the unavoidable absence of Col. Sir Ramnath Chopra, due to health reasons.

It was of the need for a moral advance paralleling progress in the physical and mental spheres. And Shri Jairamdas Daulatram indicated also where the means to such advance were to be sought. If science and knowledge were yet to fulfil the law of need and satisfaction in the moral domain, he said, "it must become the duty of a special type of scientists to systematise the theory and practice of the *Gita* way of life." Fortunately we need not wait for scientists to volunteer for service in this unaccustomed field, for we have the *Gita* itself which any man can study and apply. It holds indeed "the solution of the eternal problem of human happiness," as the speaker said. The *Gita*, that "brief epitome of all knowledge,"

> unfolds the secret of a happy and perfect life. It teaches that that secret is a certain attitude towards life.

That attitude, he said, was one of "ceaseless, selfless, righteous action" without attachment to the action's fruit. Does any one doubt that, if each did his simple duty with disinterested motive, conditions in our country and the world would soon be in a fair way to stabilisation, with lasting peace and happiness within our reach?

MODERN KNOWLEDGE AND ANCIENT WISDOM

IGNORANCE AND GLAMOUR OF CIVILISATION

II

[Below we print the second portion of a chapter from a new book, ready for publication, by our esteemed friend **Shri Krishna Prem** whose series of articles on the *Gita* we had the privilege of introducing through our pages and which later were published in book form. For some time past Krishna Prem has been communing with the Living and Vibrant Stanzas of Dzyan on which H. P. Blavatsky's monumental *Secret Doctrine* is based. This chapter is the Introduction to Krishna Prem's Commentary on the Stanzas on which the Second Volume of the Great Book is based, *viz.*, Anthropogenesis—ED.]

We have already implied and will now state plainly that if truth and not illusion is to result, the Record of the Heavens and the Memory of the Earth must be read together and that can only be done in one uniquely sacred Place, the single meeting place of Heaven and Earth. This place was symbolized in the past by the sacred lake hidden in the dark woods of Nemi, known to the ancients as Diana's Mirror whose priest held office until slain by an Other bearing the mystic Golden Bough, "the priest who slew the slayer and shall himself be slain."[1]

It is characteristic of our modern civilization that,[2] misunderstanding the tradition of a fabulous Treasure buried in its waters, out of a trivial greed for money, it has drained the lake and permanently diverted the age-old springs that fed it. They found, it is said, a silver model of a ship! It was, no doubt, the famous Ship of Death, that D. H. Lawrence wrote about in one of his most beautiful poems. Properly understood it would have borne us safely through the uttermost depths of Space. I believe they have put it in a museum.

To avoid regrets, however, we may say that such meeting-places of Heaven and Earth are innumerable and yet, in truth, they are all one Spot, a hidden Centre which can never be destroyed as long as Heaven and Earth shall remain. Always at the Centre there is the mystic Lake with its hidden subterranean springs, a Lake whose clear waters reflect perpetually the Heavens above.

[1] It was a true intuition no doubt—which led Sir James Fraser to select this lake and the strange customs connected with it, as the starting point of his masterly voyage of circumnavigation, *The Golden Bough*. It is perhaps only a fitting coincidence that he should have completed it in twelve volumes. Nevertheless nowhere in those volumes does he touch the heart of the secret.

[2] In the person of Mussolini.

Another such, one which is happily beyond the reach of the Western vandals, is the sacred Mānasarovar. It is only at the true Centres that real Initiation can take place and it is there that the aspirant for the Hidden Knowledge must make his abode.

It is from just such a Centre that these Stanzas have emerged and it is just that fact that guarantees their truth. All things that have ever happened between the upper and the lower Heavens dwell as we have said for ever in the waters of the Sacred Lake. The birth-throes of the Earth, the age-long upward creeping of Life, the wars of Gods and Titans, and the flashing-forth of Mind, the rise and fall of great imperial Races, all these are mirrored in the blue depths in all their bravery of form and colour as vividly as if it were but yesterday they happened. So real are they that he who plunges beneath the surface of the waters runs a great risk of coming back no more. Lost in the gleaming processions of the Nations, each one as real as that which he has left behind, he may be unable to distinguish that illusory point men call the present and so emerge no more. It is for this reason that the Sacred Centres (all of them branches of One Centre) and the Hidden knowledge which is there preserved, have been laid under a stringent Taboo. None may visit them without special purification, none may even speak of them clearly without incurring danger, none who has visited them may reveal the Knowledge he has gained except he first veil it from uninitiated eyes with a protective robe of symbols, lest, as Christ said, "having eyes they should see"—and be destroyed.

This is one reason for the obscurity in which the Stanzas are wrapped, and, we may add, for some of the mystifications in which H. P. B. still further enwrapped them. But there is a second reason also. The secret Vision of the Three Times can not be adequately expressed in the evanescent language of any given point, a language which bears inevitably in its very structure the marks of the deformed natures that have moulded it to their limited uses. The Secret Doctrine cannot be written in the barren and unbalanced language of the Encyclopædias.[1] To all attempts to invoke them into structures composed of chromosomes, dolicocephalic skulls, and catarrhine ancestors the Dhyanis or Guardians of the ever living Truth

[1] Nevertheless fragments of wisdom do occasionally find patronising expression in these mausolea. Thus, in the article on *Mana* or occult power in the *Britannica* (14th ed.) we read:—"The man who wields *mana* with impunity must abstain from all that is sordid. There are two worlds, a low-level and a high-level of spiritual activity, and a man cannot dwell in both at once. Thus by the very virtue of his profession the medicine man or the divine king must hold himself apart from those who by status or by choice are *noa*, laymen. The latter may live in brutish contentment; but to the end they lack enlightenment, participating in the highest mysteries, at best, from without." True, every word of it, but all the same the taboo has been preserved and the passage has been thoroughly sterilized by its surroundings.

are forced as in the Stanzas[1] to reply: "Our flesh is not there. No fit rupas [forms] for our brothers of the fifth. No dwellings for the lives. Pure waters, not turbid, they must drink." Only in the language of concrete symbols, a language which can be read by men of all ages and all races and which remains the same Yesterday, Today and Tomorrow, can the Truths find fitting embodiment. Hence all the Suns and Moons, the Shadows and Waters and the Great She-animals, in terms of which our verses are constructed. Modern man may complain that he cannot read such symbols. Let him learn, then, for the loss is his. But in fact it would be truer to say that he dare not read them, rather than that he cannot, and this is where the second reason is connected with the first. Ages ago, in the period known as the Third Race when the dazzling light of *manas* first flashed into life in this world and the Sacred Centres were instituted, for the protection of the many, a stringent Taboo was, as we have said, laid upon them and all their approaches. That Taboo, imposed as it was by a Power that none could question, has remained in force to this day, all vapourings about New Ages notwithstanding.

If at any time it appears to be lifted from one particular approach it is only because that approach, like a Himalayan pass filled with the winter snows, is scarcely practicable at that season. The open paths are always closely guarded and the lifting of the Taboo from one such Pass always means its unobtrusive imposition elsewhere. Thus the Buddha lifted the dark Taboo from the no longer dangerous because no longer understood Vedic Path, only to cover his own with a veil of excessive light, while Christ, who is often supposed to have thrown open the hidden doors of the Mysteries to all comers, spoke darkly in parables "lest having ears they should hear," and, so far from opening a broad clear road, observed that "strait is the gate and narrow is the way which leadeth unto life and few there be that find it."

We repeat emphatically that the Taboo imposed so long ago is still operative and will remain so for many ages yet to come. In the heart of every man is implanted the fear of the Sacred Centre and of all feasible approaches to it, for in everyman's heart is the knowledge that to approach it unpurified is death. Not without knowledge did Cornelius Agrippa write:—"Whosoever doth approach unpurified calls down judgment on himself and is given over to the devouring of the evil spirit."

The reason why some things can be said more plainly in this twentieth century than during the nineteenth is that in the interim a certain bypass or storm-water drain which, however, shall be unnamed, has been

[1] *The Secret Doctrine* II, p. 16.

opened which can carry off the rush of those who are not yet ready to understand.

Somewhere or other H. P. B. observed that the student should understand at the outset that in *no book* whatsoever that is available to the uninitiated public has the Hidden Truth ever been set forth unless thickly veiled in symbols. She points to the tendency to materialize the spiritual and advises the student to seek for the highest meaning possible. She strongly warns against even the study of available alchemical, herbalist, Rosicrucian and other occult works because the right proclivity is needed to perceive the meaning hidden in symbols used, and which symbols require the right key. H. P. B. also quotes a Tibetan author to the effect that one who seeks the mysteries of Esotericism before he has been declared by the Initiated Teachers to be ready to receive them is like "one who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped."

These words of hers have not been and will not be abrogated—at least for many ages yet to come. Students are warned that ideas, once defined, lose their reality.

We have already stated that, apart from the obvious dangers run by those who pursue one-sidedly either the Heavenly or the Earthly Shadows, even he who succeeds in reaching and plunging beneath the surface of the central Lake of Initiation runs a grave danger of being lost in the glittering processions of the Past, or, for that matter, of the Future, and so of never again emerging into the Present. Here and there in almost inconceivable rarity, may be found one who, like Galahad about to seat himself in Merlin's magic chair, "the Siege Perilous," is able to realize that: "If I lose myself, I save myself" or, in other words, that self-loss is Self-gain. And even Galahad, though he finds the Grail, is lost to the sacred Brotherhood and the King laments that: "Now his chair desires him here in vain, however they may crown him otherwhere."

Only he is able to plunge into the Waters *and return* who has first realized the unreality of Threefold Time, who has seen that all that has happened in the Past, all that is happening now and all that will happen in the Future is but the veil of That which happens not at all. Over the viewless face of the Eternal Void is spread a film, thinner than the surface of the finest bubble, and it is this film that is the realm of Happening. It glows all over with the splendid colours of Past, Present and Future. Round and round its surface men may wander in delighted enjoyment but, though the wanderings may last for countless æons, the delight is intermittent at best and sooner or later turns to a burning sorrow. The film of Happenings it is which is the "too, too solid earth" on which we tread and all those countless other worlds which fill the heavens. This is that

universe of so-called matter of which fools have said that it has no room in it for spirit. But Spirit, as the meaning of the words *Atman*, *pneuma* and *spiritus*, should have taught us, is the very Breath of Life itself, the Breath which blows the bubble. It is the Unoriginated, Unbecome, That which has never "happened" and which never will, the deep, uncoloured Void. On it or in it are blown the bubbles of countless universes, all different and yet all alike in that, if pricked with the *Vajrasuchi*, the Diamond Needle of Knowledge, they vanish into the Nothingness from which they sprang. Even this image, however, errs through excess of materiality, for a bubble, however thin, is *something* and, when pricked, leaves something behind, whereas the many-coloured phantom-show of the universe vanishes into Nothing and leaves Nothing behind. It has sometimes been said that occultism knows of no creation out of nothing. That is true but only relatively true.[1] In the realm of highest truth[2] there is no "creation" except out of Nothing and, as the old saying runs, *Ex Nihilo Nihil fit*—out of Nothing, Nothing was made.

This is the key or sacred talisman with which he who would plunge into the Waters must furnish himself. *The Voice of the Silence* warns the aspirant to "study the voidness of the seeming full, the fulness of the seeming void" for otherwise he will assuredly be lost and become "the playground of *Samvriti*, origin of all the world's delusions." *Samvriti* is the name given by the Buddhist schools to the realm of "happenings," an illusory realm but one which, as we have seen, can utterly swallow up the aspirant so that he becomes unable to find the one unique point, the point of the Present, where alone the bubble can be pricked. Lost in the unending cycles of *samvarta* and *vivarta*, of unrolling and rolling up again, he wanders in the boat of the Soul ceaselessly in the bitter-sweet waters, sometimes stormy, sometimes calm, but never able to secure a draught of that sweet water where-of who drinks will never thirst again.

It is at this unique moment that the Diamond Needle must be used. Like wild swans "as they fly southward on their doubtful journey" the Spirits of Fear and Hope fly out northward and southward from this eternal present Point, spreading out fanwise as they fly the great Nets of Past and Future. It is the Spirits of Fear who construct the Past, those of Hope the Future, but both are linked together and both, like homing pigeons, must return to the eternal Nest of Brahma before the illusion can be pierced. This is "the middle Portal, the gate of Woe with its ten thousand snares,[3]" to

[1] *Paratantra satya.*

[2] *Paranishpanna* or *Paramarthika satya.*

[3] *The Voice of the Silence.*

pass which we are warned of the necessity of using the "Golden Key." That Key, like all others, is a key of Light or Knowledge, a key which consists in a certain way of *seeing* the Universal Being in which we find ourselves. The ordinary man sees that Being all divided up into what he terms separate things and into separate selves which perceive those things. This is the vision of Ignorance. From it results the fact of Change, the flow of Time, which last is only the result of seeing Reality from a single point of view. It is because our vision is thus limited that we see all things as coming into being and passing away, that we remember the beginningless Past "behind" us and anticipate an endless Future "in front."

From that point of view the universe is a process in beginningless Time, a process of which we can distinguish local or relative beginnings which, however, are always preceded by previous or greater systems. There is no true beginning and no end. We find ourselves at a particular point of "evolution" and we may describe it in any way that suits our purposes but that evolution has neither beginning nor end. In very truth we have lost our Self by finding our selves, that is, by locating them in a particular point of Time and Space.

All descriptions therefore of the Cosmic Being, including the one given in these Stanzas, are to some extent illusory and misleading; how misleading depends upon how we make use of them, whether we insist on dragging down their divine content to the level of utter separateness, the level of the material world of common-sense or whether we make use of them to rise to a vision that they themselves can no more than suggest, the Divine Vision beyond all words and thoughts. This is what H. P. B. meant by "spiritualising" as opposed to "materialising" the teachings.

What we term the "history" of a thing is not something that has happened to it nor is the "future" something that will happen. Both are qualities of its present being and this is no less true when the thing in question is the great Universal Being than when it is a mere teapot on the table. Nor is the Present of which Past and Future are the two wings, that evanescent sliding point of time we know as such, but rather an infinite intensity of being of which the ordinary man has no conception but which we term the Present, for the simple reason that it is ever present to us.

In that Present is all. We will not say all things for there are no things: there is just All. If in describing Cosmic Being, the Stanzas themselves and we in commenting upon them, make use of common notions of time and happenings it is because if speech is to be possible at all it must be in these terms, which are, however, only useful in so far as they serve as links between our present utterly illusory vision and the speechless Vision of Truth. Let us then

talk, because we must, of the evolution of Life upon the Earth, of the rise and fall of the Races and the history of Man. Let us even estimate our present position in the scheme of things and do our best to forecast the future which is in store for us, but let us never forget that all such description is only relatively true, true as compared to the falsities of materialistic science and of common-sense, but false in comparison with the blinding truth of the Great Vision towards which we must aspire if all our efforts are not to be in vain and we ourselves remain whirling forever in the endless Vortex that our ignorance has created.

In Truth, or rather in as near an approach to Truth as words can soar, there is no past, no future, no age-long evolution of the universe nor any return of that evolution to the Unity. Nothing is born, neither worlds nor men, nor, being unborn, does any ever die. As long as we think that there is one day, one hour, one second even, of Past behind us, so long that Past is infinite and with its hand of power sends us forth into an infinite Future loaded with its chains. Only when we can withdraw into the infinitely intense point of the Present the circling Dæmons that have issued from it, only then can we "bestride the Bird of Life" and pass the Middle Door. Past and Future are but the wings of the Eternal Swan which, poised forever between them, soars in the Empyrean Void, always at Mid-point. Separate them from the body and the Swan falls to earth, but in truth such cutting off is only illusory and can never be accomplished in actuality. The Swan's Path is the Path that leads on outstretched, balanced Wings towards the Heart of Space. When it has soared beyond the pull of Earth even the wings may fold and be at rest.

"Never is Life born, never does it become; that is the ultimate Truth, that nothing at all is born.

"All things are to be known as beginningness and like Akasha by nature. There is no separateness in them, in any way, at any time.

"Even the subtlest idea of separateness entertained by the ignorant bars (even) the approach to the Unconditioned. How then expect (for such) the falling of the Veil?"[1]

Let us salute once more the mystic Middle Path which is the sole object of the Stanzas' teaching. Not with the illusory births of men and worlds is the Teacher primarily concerned but with that Middle Path, the Path of the mystic Swan. In proportion as we can understand that, we shall have understood the meaning of the Stanzas.

KRISHNA PREM

[1] Gaudapada's *Mandukya Karikas*, IV. 71, 91 and 97.

THE DEATH PENALTY

[**Mr. George Godwin,** author of a number of novels and many essays, presents here some of the numerous cogent arguments against legalised murder. The charge-sheet against capital punishment is long. The brutalising effect upon those who are charged with carrying out the sentence, the pandering to the ignoble desire for revenge and for inflicting suffering, the menace to society of evil thought raised to intensity by fear and hatred in the criminal's breast and let loose upon the world, the folly of attempting to cure a moral disease by killing the sufferer, these, added to the arguments which Mr. Godwin has so ably marshalled, make out a compelling case for the abandonment of the savage practice by every country claiming to be civilised.—ED.]

In England a Criminal Justice Bill has recently been published and will shortly come before Parliament. If it does so in its present form it will radically change the penal institutions of England. If by amendment it abolishes capital punishment it will mark a change in the philosophy of punishment as in the theological approach to it.

The central question is whether murder, failing extenuating circumstances, as that term is understood and interpreted by the Home Secretary—with whom is the last word—is always to be punished by death?

There is a case for capital punishment, and a case against it, and both may be very briefly stated.

The case for capital punishment rests upon two broad bases. First, that the death of the murderer is essential for the protection of Society, that is, as a measure of social hygiene. Secondly, that it acts as a deterrent to others who may be homicidally inclined. Some add a third justification, namely, the Mosaic law of an eye for an eye.

That the execution of a murderer rids Society of the danger that particular offender might present is apparent. To that limited extent capital punishment justifies itself. But it is not enough. Penal history strongly suggests that it is not the *character* of punishment that deters, but the *certainty* of its infliction. A century and a half ago there were over two hundred capital offences in England, and a man, a woman or a child could be hanged for stealing five shillings—and some were so hanged.

Yet when attempts were made to abolish many of these capital offences the Lord Chief Justice, no doubt believing every word he uttered, declared that the country would be filled with cut-throats were that done.

If the capital penalty is, in fact, a deterrent, then we should expect least murder in those lands that impose it, most murders in those that have abolished it. The precise reverse appears to be the case. No country within the circle of so-called

civilization has a higher murder rate than the United States. Yet the capital sentence is passed and capital punishment is the law of the States of the Union, with the exception of eight of them.

But the American murderer has a better chance of escaping the gallows or electric chair than any other murderer subject to capital punishment. It is the exception—save, to the disgrace of America, where coloured persons are involved—for a convicted murderer to be executed. It is very important to keep that fact in mind.

The terror predicted by Lord Ellenborough did not materialize as the law changed and limited capital punishment to homicide, high treason and one or two quite improbable crimes (such as ravishing the Queen). On the contrary, crime decreased.

Why, then, did it decrease? The answer is: Because punishment became more certain, and it became more certain when Sir Robert Peel founded the first police force.

The conclusion to be drawn from this is that it is not the *quality* of the punishment that deters, but the *certainty* that it will be incurred. When murder is followed by punishment as surely as pain ensues on touching a red-hot poker, then murder will be restricted to the insane.

Let us consider it from another stand-point. If the capital penalty is the essential deterrent, then its removal should logically be followed by an upward sweep of the murder graph.

The following countries have abolished the death penalty: Argentina, Belgium, Brazil, Colombia, Costa Rica, Denmark, Ecuador, Finland, Holland, Portugal, Queensland (Australia), Sweden, Switzerland, Uruguay, Venezuela and New Zealand. In none of these states has there been any increase in the murder statistics.

On the other hand, in England, where the capital sentence is exacted, homicide has increased slightly, despite the competence of the police forces engaged in crime detection and the comparatively small chance of escape if brought to justice.

In 1923 there were 151 murders in England and Wales. In the period 1939-1945, there were 1,057, an average for six years of 176 a year. As this period covers the war years, the slight increase may thereby be accounted for.

Let us see what happened to these 1,057 murderers "known to the police." To understand the significance of the figures it must be understood that only 474 of the total number were ever brought to trial. The explanation of the figure is not widely known, namely, that many who take the lives of others constitute themselves the final court and commit suicide. The police know the facts; they go into the statistics. But the general public does not know them.

Of those tried in the English courts 208 were found to be insane, 14

were children under eighteen years of age, 11 sentences were quashed on appeal, 56 were reprieved, and but 82 were executed.

On these facts and figures it seems reasonable to say that it is doubtful whether hanging acts as a deterrent, and that " the gibbets keep the lifted hand in awe. "

Considered on the level of social hygiene, the case for capital punishment seems a very weak one.

Let us turn to a very much more weighty argument against it.

In a few words, it is this : the capital sentence is the *irrevocable sentence of a fallible court.* If you hang the wrong man you cannot bring him back to life ; and no court can claim infallibility.

The late Professor Bjerre made a very minute study of several types of murderer, approaching the subject from the psychological stand-point. " Moral condemnation, " he wrote, " is directed more and more against the evil rather than against the evil-doer. . . conduct is determined in each case by circumstances, environment and upbringing. "

There recently occurred in the centre of London a horrible murder, when three armed young men, attempting to escape after a smash-and-grab raid, shot down an intervening citizen. Two were hanged. A few extracts from a letter from Ethel S. Quinn in the London *Times* about one of these young men, Christopher Geraghty, are here well worth quoting. This lady knew the man when he was a child. " He was then, " she writes, " quiet, industrious, intelligent and very much liked by those who came in contact with him. The family was poor, and this poverty, together with evacuation, war conditions, the bad district near King's Cross where he lived, the death of a young brother and sister, all created circumstances which contributed to Geraghty's wrong-doing. "

And, reading that, may one not ask to what extent Society, that judges the wrong-doer, is itself culpable ?

When one considers the wide range of psychological factors and emotional stresses that may lie behind some violent and wicked act, one sees that crime is indeed a disease, a disease and a product of the diseases that afflict human societies.

It is when one shifts the argument on to ethical, philosophical and theological grounds that doubt becomes certainty. By the Christian criterion, all those who have thought murder in their hearts are guilty, since Christ's dictum as to adultery applies equally to the act of killing. The great German poet and philosopher Goethe once confessed that he had never heard of that crime which he could not imagine himself capable of committing. And Montaigne, following the same line of thought, wrote : " There is no man so good who, were he to submit all his thoughts and actions to the laws, would not deserve hanging ten times in his life. "

In England just now there is a strong feeling that either the abolition of the death penalty should become a matter for Parliamentary action or that we should follow the United States and recognize degrees of murder. The classification of murder, unfortunately, brings a number of problems of its own. The murder committed by the man who, returning from war, finds that his wife has betrayed him, is in a totally different category from the murder of the man who uses poison cold-bloodedly. Yet the penalty, on conviction, is the same.

Yet there is much to be said against degrees of murder. In the first place it throws on the jury the duty of determining that degree. And who, taken suddenly from his daily work to decide so awful an issue as juryman or woman, would claim the necessary experience, understanding and judgment for the task?

There has been a tendency of recent years to admit the usefulness of psychology in the study of the problems of crime, though judges are often reactionary in this regard, and benighted even, when any sort of psychological aspects is stressed by the defence. Yet the advance of psychology has been the main factor in raising the whole issue of crime and punishment in general, and of the validity of the capital sentence in particular.

If one considers the wide range of mental conditions that may culminate in murder, one sees at once that few members of the community can be excluded from the category of the potential murderer. This is another way of saying that we are all potential murderers, which is the fact. Why does one individual resist the impulse and another succumb: why does one individual experience the impulse at all, another not? These are the kinds of problems with which the psychologist is concerned. He condemns murder: but he hesitates to judge the murderer, because before he does that he is aware that he must understand, not only the machinery of that mind but all the social and other factors which brought it in the end to that pass.

To approach the wrong-doing of another in that light is always to abstain from the dogmatic view. Knowledge brings humility, and as Society becomes more acutely aware of its transgressions against the individual, so does it question its act when it presumes to deprive the wrong-doer of his life.

GEORGE GODWIN

LET WOMAN RULE THE WORLD

[The well-known South Indian scholar, **Dewan Bahadur K. S. Ramaswami Sastri,** takes up the cudgels in this article against an injustice that is wide-spread in the modern world. In ancient India, as in ancient Greece, women held an honoured place in society. It is to Christianity (of the churches, not of Christ), and to its influence throughout the world, that most of the disabilities imposed on women generally can be traced. A swing of the pendulum has come in certain countries, notably in the U.S.A. where some claim it has gone too far in the other direction, but is long overdue elsewhere. A higher ideal than the universal rule of women seems to us to be, not the dominance of either sex or any other group, but the due recognition of the complementary relation which should subsist between all individuals and groups, men and women, nations large and small, capital and labour, etc.—ED.]

A remarkable feature of human life and love as depicted in ancient Indian poetry, in the classical language of Sanskrit and in its descendants in North India and in the Dravidian languages in South India, is the delineation of woman's love for man as being steadfast and spiritual in a higher measure than the love of man for woman. It is delineated as purer, more unselfish and more full of perfect altruism and self-sacrifice. It is this trait of woman that has been uniformly praised and adored in India.

Quite recently Mahatma Gandhi said: "For the courage of self-sacrifice, woman is any day superior to man, as I believe man is to woman for the courage of the brute." This description is rather brutally frank but accords with the Indian view. He said further: "To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, woman is immeasurably man's superior."

It is true that such spiritual superiority is not the exclusive prerogative of the Indian woman; it has been the grace and glory of woman all over the world, at all times and in all conditions. Rabindranath Tagore has expressed this truth in eloquent and perfect form in his essay on "Woman." He says:—

> When male creatures indulge in their fighting propensity to kill one another Nature connives at it, because, comparatively speaking, females are needful to her purpose, while males are barely necessary.

The primitive male was the destructive hunter while the female was the protective force in life. When man became a tool-making and tool-using animal, his predatory and destructive potency went beyond all bounds until today in our atomic

age the atomic bomb enables him to indulge in orgies of colossal mass murder in the name of civilisation and progress. Man's possessiveness and destructive power have kept pace with each other. He is inordinately fond of power politics and militarism. It almost looks as if the mightiest impulse in him is pugnacious ambition rather than the gentle arts of love and altruism, compassion and protective tenderness.

Tagore condemns in strong terms such "cumulative greed of power and possession." He pleads that the time has come when Nature must hand over the future of the world to Woman, taking the control of the world from the bloody hands of the ferocious arch-bungler and arch-destroyer Man.

At the present stage of history civilisation is almost exclusively masculine, a civilisation of power, in which woman has been thrust aside in the shade. Therefore it has lost its balance and it is moving from war to war. Its motive forces are the forces of destruction; and its ceremonials are carried through by an appalling number of human sacrifices. This one-sided civilisation is crashing along a series of catastrophes at a tremendous speed because of its one-sidedness. And at last the time has arrived when woman must step in and impart her life-rhythm to this reckless movement of power.

If we look dispassionately into human civilisation as fashioned by Man in the course of the ages, alternately dark and red, it would seem that Dean Swift's description of him as Yāhoo is in no wise an overdrawn picture.

It is easy enough for Man, with an unjustifiable superiority complex, to say that Woman's virtues are only passive. Even if that be a correct estimate, wise passivity is far better than unwise activity. But are Woman's virtues merely passive? In the language of Indian philosophy *Sattwaguna* looks passive, like *Tamoguna*, unlike active *Rajoguna*. But such passiveness implies poise, rhythm, creative power and spiritual potency. Tagore says:—

> Woman is endowed with the passive qualities of chastity, modesty, devotion and power of self-sacrifice in a greater measure than man is. It is the passive quality in Nature which turns its monster forces into perfect creations of beauty—taming the wild elements into the delicacy of tenderness fit for the service of life.

I would call this "passiveness" spiritual activism. It is *Sattwaguna* in the language of the *Gita*. It is the *Daivi Sampath* (Divine Temperament) as described by Sri Krishna. It combines *abhaya* (fearlessness), *ahimsa* (non-injury), *akrodha* (non-anger) and *adroha* (non-evil-mindedness) as described in the grand opening verses of Chapter XVI of the *Gita*.

Sri Krishna says there that lust and hate and greed are the three gates of hell which must be closed if we are to live the life divine and win the divine grace. The civilisation of greed and hate and lust built up by man on the grave of his brothers

must and will crash and disappear at the touch of the higher spiritual law, just as Jupiter crashed at the irresistible advent of Demogorgon as described by Shelley in *Prometheus Unbound*. Tagore rightly says :—

The civilisation of competing commerce and fighting powers must also make room for that stage of perfection whose power lies deep in beauty and beneficence. Too long has ambition been at the helm of our history, so that every right of the individual has had to be wrenched by force from the party in power and man has had to invoke the help of evil to attain what was good for him. But such an arrangement cannot be lasting, but must give way after some time; for the seeds of violence lie in wait in its cracks and crevices, and roots of disruption spread in the dark and cause break-down when it is least expected.

We may well call to mind a few memorable and unique incidents in Indian classical literature. When Rama made a vow to destroy all the demons root and branch, Sita Devi told him :—

Lying, adulteration and destruction of others without cause are three major sins. You are totally free from the first two sins. But you seem to be bent on cruel destruction. Proximity of weapons of destruction feeds the spirit of destruction just as faggots feed the flame. There was once an ascetic full of piety and peace. God Indra once went to him and left a sword as a deposit with him. The ascetic kept the sword always with him as it was left with him in trust. In the course of time he began to use it. He used it frequently and wantonly and destructively and caused immense misery all round and eventually went to hell. The handling of deadly weapons leads to pomp and pride and power and results in destruction and death. Just as fire turns faggots into flame, even so terrible weapons steel the heart and change our very nature into that of a veritable demon.

But Rama told her that he had sworn to punish the evil-doers who had done grievous wrong to good men and that he would rather cast away his life or her or Lakshmana, though he loved these more than his very life, rather than break his word so solemnly pledged in the cause of righteousness, to protect those who were pledged to a life of austerity and *ahimsa*.

Sita kept quiet at that time but her potent spirit of mercy and compassion broke out when Hanuman wanted to punish the demonesses who had threatened and frightened her and made her life a burden. She then declared the higher, diviner law of life thus :—

"A noble-minded person should be compassionate to all—to bad men, to good men, to men deserving death. None will be found to be totally free from impropriety. Even the demons are not outside the pale of such a law."

Hanuman thereupon felt and said that he obeyed the higher law revealed by her. In fact, the terrible orgy of destruction in Lanka when she was not by Rama's side was not repeated afterwards. Rama himself was the incarnation of mercy like her and promised to pardon even

Ravana if he craved forgiveness and protection and sought refuge. After Sita's disappearance Rama, who had an idea of performing the *Rajasuya* sacrifice (which involved subjugation and consequent destruction as a preliminary) desisted from such a course after hearing Bharata's counsel: "Wise men should not do acts which cause agony and destruction to the world." (*Uttara Kanda*, LXXXIII, 20).

In Kalidasa's *Shakuntala*, the great poet begins with the threatened killing of a fawn by King Dushyanta. The proximity of a hermitage is the cause of a change of heart. Some of the sages there appeal to him not to let loose his arrow which would fall on the fawn like fire on stored cotton and destroy it outright. The King desists from wanton destruction as he feels the glory of the higher law of life. The poet hints that it was that warm-hearted obedience to the higher law of life that ushered in the supreme joy of the King's life. He had a vision of the peerless beauty of Shakuntala and won her love. The poet hints also that their son was Bharata, *i.e.*, the protector and nourisher of the world. (*Lokasya Bharanāth*)

In another great drama in Sanskrit—*Nāgānanda*—the heroism of compassion is lifted to a supernatural elevation when Jimutavāhana, who was the incarnation of the highest ideal of Ahimsa, offers himself as a sacrifice in the place of Shankachooda. When his body is cut and torn by the beak and talons of Garuda, and yet he is in a mood of spiritual exaltation and ecstasy, the victim becomes the victor over the tyrant. The higher law of repentance for past sins and of future total Ahimsa is formulated by the victim, accepted by the evil-doer and confirmed by the Goddess Gouri who revives the victim and inaugurates a new era in the life of the world.

The great Tamil sage Tiruvalluvar enunciates the higher law of Ahimsa in equally clear and noble words. He says:—

Non-killing is the divine law. Killing is the parent of all the other sins. Non-killing leads to spiritual liberation and salvation. The man of *ahimsa* will live long and attain the highest spiritual realisation. We must not take life even to save our life. The killer will live a miserable life in future births.

It therefore follows that it will be well if destructive man steps aside and lets protective woman rule the world. Tagore says:—

It is not that woman is merely seeking her freedom of livelihood, struggling against man's monopoly of business, but against man's monopoly of civilisation, where he is breaking her heart every day and desolating her life. She must restore the lost social balance by putting the full weight of the woman into the creation of the human world ...Therefore woman must come into the bruised and maimed world of the individual; she must claim each one of them as her own, the useless and the insignificant....The world with its insulted individuals has sent its appeal

to her. *These individuals must find their true value, raise their heads once again in the sun, and renew their faith in God's love through her love.*

He then proceeds to say in a prophetic tone:—

And these human beings who have been boastful of their power, and aggressive in their exploitation, who have lost faith in the real meaning of the teaching of their Master, that the meek shall inherit the earth, *will be defeated in the next generation of life.* It is the same that happened in the ancient days, in the prehistoric times, to those great monsters like the mammoths and dinosaurs. They have lost their inheritance of the earth. They had the gigantic muscles for mighty efforts but they had to give up to creatures who were much feebler in their muscles and who took up much less space with their dimensions. And in the future civilisation also, the women, the feebler creatures—feebler at least in their outer aspects—who are less muscular and who have been behindhand, always left under the shadow of those huge creatures, the men—*they will have their place and those bigger creatures will have to give way.*

Women have now entered most professions, including politics. Their entry into the realm of arts has humanised these more than before. It is not for nothing that Mrs. Vijyalakshmi Pandit fought for righteousness and against oppression with no less a person than General Smuts at the U. N. O., and won. Her ambassadorship at Moscow is another victory for peace and world welfare. It is not for nothing that Sarojini Devi is helping to fashion the institution of independent India. Man has followed the lower law of destruction and has harmed and almost destroyed the world. Woman lives in the light of the higher law of life. Let Woman rule the World!

K. S. RAMASWAMI SASTRI

EDUCATIONAL REORIENTATION

Dr. Zakir Hussain, Principal of the Jamia Millia Islamia of Delhi, made a constructive contribution at the Indian Science Congress, Patna, early in January in his address as President of the Psychology and Educational Section. He called for more attention in our educational system to the various types of mind to be educated and to the types of cultural goods best suited to the education of each, such goods being themselves the products of different types of minds. The whole time of the pupil should not, he said, be claimed by the prescribed curriculum; facilities must be given for the development of spontaneous aptitudes. The reconstruction that he called for would, he said, "imply nothing less than the transformation of our educational system from a random growth to a consistent whole." It would also mean

> the transformation of our educational institutions from places of intellectual, theoretical one-sidedness into those of practical human many-sidedness, from places of passive receptivity into those of active spontaneity, from places of incoherent knowledge to those of thorough mental discipline, from places of amassing information to those of living and experiencing the values inherent in the goods of culture, from places of individual self-seeking into those of co-operative social endeavour.

MAKHFI—THE HIDDEN ONE

[This is a Brontë centenary. In 1847 appeared the first novel published by each of the three enigmatic sisters, Charlotte's *Jane Eyre* and Anne's *Agnes Grey* as well as the rarely gifted Emily's *Wuthering Heights*. **Shrimati Kamala D. Nayar's** sympathetic comparative study of Emily Brontë and her royal congener Zeb-un-nisa, who lived two centuries before, is therefore most timely. The haunting beauty of Emily's lines and the graceful loveliness of the poems of the Sufi princess are linked by their writers' passion and pride, restraint and loneliness, and also by their Eastern overtones.—ED.]

She went always with a veil over her face. They called her *Makhfi*—the Hidden One. It was the name under which she wrote those exquisite verses behind the seclusion of carven lattice-work in her father's court.

Zeb-un-nisa, daughter of Aurangzeb, had little in common with her stern and austere father except her eagle pride, the heritage of their race. Aurangzeb, who detested music, who had no use for poetry, strangely enough allowed his daughter to indulge her love for both and to the Moghul court came poets from all the countries of the East. She enjoyed more freedom than the women of her time usually did; she took part in discussions, helped in councils, but though Aurangzeb for her sake a little relaxed his strict codes, there were some things her stern and rigid father would not allow. He refused, for instance, to let her complete the commentary on the Quran which she had begun, for religion also interested this accomplished princess.

She did not share his narrow faith. A Sufi, she believed in the worship of all things beautiful, and her poetry reflects her creed—the worship of God under the form of the Beautiful—the Beloved who is a tyrant but adorable, who comes to the lover only when he is dying. Sufism and the traditions of the land which gave her birth, her environment—these combine to lend Zeb-un-nisa's poetry a charm of its own. The mystic element in her poems transcends time and place and claims kinship with mystic poetry of other lands. The figures of speech she uses, and her idioms, are delicate in their Eastern loveliness of imagery, but the sentiments they express find an echo sometimes in the sentiments of other writers, one of them a woman born two centuries later in a small parsonage at Haworth on the Yorkshire moors.

There was nothing in common in the lives of Emily Brontë, daughter of an Irish parson, and of Zeb-un-nisa, daughter of an Emperor, except their loneliness of spirit. For it is as possible to be lonely in the midst of a crowd as on a mountain side. One had the bleak and storm-swept Yorkshire moors for a setting; the

other had all the breath-taking loveliness of the Moghul court; its palaces, its gardens, its atmosphere of learning, its concourse of famous scholars.

The intense and burning spirit of Emily Brontë sought relief in creative effort—in poems which are few but which are unlike anything else in English poetry, unique in their sentiments, in their stoic acceptance of suffering, their stern courage to endure. There are times when Emily escapes into a world of her own imagining, into mystic experiences that bring her glimpses of strange and terrifying beauty, that stir her spirit into passionate torment. Always the return to normality is painful; the realization that she is alone in these experiences brings a thrill of pride which veils once more that intense loneliness of the spirit which was Emily Brontë's all her life. Hers is a baffling personality; her poems with their haunting mystic quality, with their glimpses of a Soul, are the only approach to the heart of her mystery. There is passion in her poems, the passion of a Soul that is imprisoned and confined. Verse gives her escape.

Zeb-un-nisa's poems are more serene; the passion is there but it is more often than not a disciplined passion. A daughter of the East, she had learnt the path of renunciation, though the way was hard; she had known what it was to have love, friendship, recognition, power—she had tested them and proved their worth, and turned to the one thing that endures; the love of the Beloved. She lived a fuller life than Emily; if she wore a veil it was because she chose to—freedom was always there. It was only later that she was imprisoned by her father for long years, and her bitterness like her joy welled forth in poetry. She was human, and bitterness is human.

Why shouldst thou, O *Makhfi*, complain of friends or even of enemies ?...Let no one know the secrets of thy love. On thy way of love, O *Makhfi*, walk alone. Even if Jesus seek to be thy companion tell him thou desirest not his companionship.

That was her pride, born of her bitterness, and out of that bitterness later her philosophy was born.

Emily Brontë was a prisoner, too. Her spirit longed for release; she was able to breathe freely only on the wide expanses of the moors; their sternness found in her a kindred spirit. Almost could she have written Zeb-un-nisa's words—she does indeed echo them :—

I'll walk where my own nature would be leading:
It vexes me to choose another guide....

And in "The Prisoner" Emily Brontë describes the supreme mystic experience, the transcendental flight and the agonized return :—

But first, a hush of peace—a soundless calm descends;
The struggle of distress and fierce impatience ends.
Mute music soothes my breast—unuttered harmony
That I could never dream, till earth was lost to me.

Then dawns the Invisible; the Unseen its truth reveals;
My outward sense is gone, my inward essence feels;
Its wings are almost free—its home, its harbour found,
Measuring the gulf, it stoops and dares the final bound.

O dreadful is the check—intense the agony—
When the ear begins to hear, and the eye begins to see—
When the pulse begins to throb, the brain to think again;
The soul to feel the flesh, and the flesh to feel the chain.

And Zeb-un-nisa drinking of the draught of divine love says:—

But, as we drink, upon us falls the spell,
The dream, the vision, and the ecstasy;
The wine of pain turns blood, nor can we tell
If we exist, or if we cease to be.

Emily Brontë is more passionate; her spirit, more repressed, found an outlet in poetry that throbs with feeling; there is more calm in the poetry of the Eastern princess, a quiet ecstasy. Emily speaks of the Messenger who comes to comfort the prisoner in words that measure heart-beats as she utters them; Zeb-un-nisa is tranquil:—

Some pay their worship at the Kaaba shrine,
Some pray within the Temple Courts apart,
But, *Makhfi*, think what secret joy is thine,
To bear thine idol ever in thy heart.

Like all true intellectuals she had the broader vision that sees in all religions something of beauty; she could speak with equal feeling of the grace of Lakshmi and the holy shrine at Mecca; she believed that wherever God is worshipped is God. Emily was reticent—religion to her was a matter between God and herself. Which, broadly speaking, is tolerance or very much like it. But Emily's religion, as it comes out in the power and majesty of her last lines is purely Eastern and Advaitic:—

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying Life—have power in thee!...

With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone,
And suns and universes ceas'd to be,
And Thou were left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void:
Thou—Thou art Being and Breath,
And what Thou art may never be destroy'd.

Small wonder that Miss Phyllis Bentley in her recent broadcast on "A Brontë Centenary," published in *The Listener* of 10th April, after referring to the work of the Brontë sisters as "a Yorkshire tune played on an Irish harp" said that to this Emily had added "cosmic harmonies."

Eastern thought, in fact, runs like a shining thread through the fabric of Emily Brontë's poetry. Even in her prose masterpiece, *Wuthering Heights*, there are suggestions of belief in the significance of dreams and in ghosts, and a hint at reincarnation too in Cathy's dream of not being content with Heaven and being flung down on earth. But it is in her poetry that the Eastern atmosphere is strongest. Where in her Christian environment is there a clue to the source of some of the implications

of the following lines from her "Stanzas"?

Often rebuk'd, yet always back returning
To those first feelings that were born with me,
And leaving busy chase of wealth and learning
For idle dreams of things which cannot be....

What have those lonely mountains worth revealing?
More glory and more grief than I can tell:
The earth that wakes one human heart to feeling
Can centre both the worlds of Heaven and Hell.

Beautiful and admired, Zeb-un-nisa had known and tested the love of men. If the gold proved dross she could hide her heart's bitterness and seek in renunciation a relief from pain, in indifference to love's fickleness an armour against its treachery. Emily Brontë sought fulfilment in escapism, creating for herself a world that she might have known.

And, even yet, I dare not let it languish,
Dare not indulge in memory's rapturous pain;
Once drinking deep of that divinest anguish,
How could I seek the empty world again?

There is an echo, surely, of the Hindu teaching of rising above the pairs of opposites in this verse of hers from "Remembrance":—

But when the days of golden dreams had perish'd,
And even despair was powerless to destroy;
Then did I learn how existence could be cherished,
Strengthened and fed without the aid of joy.

Zeb-un-nisa writes:—

I have wiped clean my heart
From actions, yea, and from desires as well,
And yearn alone for peace, to have no part
At Judgment Day, either in Heaven or Hell.

She arrives at this philosophy after much self-discipline and prayer. Emily Brontë's attitude is one of stern pride, of challenging austerity:—

No coward soul is mine,
No trembler in the world's storm-troubled sphere.

A sentiment that is echoed in Zeb-un-nisa's lines:—

O Heaven, give me not of your pity, nay, rather admire
My soul that is proud;
My head, though I beat it in sorrow, has never been bowed.

Only a woman could speak in one verse of resignation, of indifference to pain, and then in another speak of cherishing pain jealously:—

O, I have drunk my cup of cherished grief,
And love the torment of my wounded heart;
As the scars heal I tear their lips apart,
And in my pain find rapturous relief.

That is an Eastern sentiment if you like, but a few changes of expression and it could almost have been spoken by the author of *Wuthering Heights*, who wrote:—

Yet I would lose no sting, would wish no torture less,
The more that anguish racks, the earlier it will bless.

Zeb-un-nisa's poems are greater in number than Emily's; their range of thought and emotion, naturally, is wider. Emily has given the world only a few poems, yet in these few her baffling, sphinx-like personality is revealed—remote, detached, yet with an infinite capacity for passion, an infinite capacity to endure. Like Zeb-un-nisa she could have said:—

Pity me not for empty-handedness;
My haughty eagle soul I still possess,
And I have had the courage to endure.

The courage to endure—that is the key-note of their poetry. That and

the mystic quality of their work which makes them kin. The *Diwan-i-Makhfi*[1] contains beautiful picturesque poetry with a grace of imagery that Emily's poems do not offer. She had a different background to influence her—the bracing, cold, keen air of the lonely moors. The Moghul princess writes of Saqis and wine and the bulbul, of the beauty of spring, of wind, of water. She can write too of the pursuit of the Beloved in words which remind us of Thompson's *Hound of Heaven* :—

I have no peace, the quarry I, a Hunter chases me
It is Thy memory;
I turn to flee, but fall....

Sometimes the note is sad, sad with the bitterness born of experience :—

O idle arms,
Never the lost Beloved have ye caressed;
Better that ye were broken than like this
Empty and cold eternally to rest.

O useless eyes,
Never the lost Beloved for all these years
Have ye beheld: better that ye were blind
Than dimmed thus by my unavailing tears...

Those would, coming from Zeb-un-nisa the Sufist, be called lines expressing her vain search for God. From Zeb-un-nisa the woman, the princess, it is a cry that owes nothing to religious mysticism, a cry which is one of pain. It is a woman's moment of weakness when she forgets what she sang elsewhere of indifference to all earthly things, and remembers only her desolateness.

To Emily Brontë, life at Haworth was secluded and quiet. Too secluded for her spirit to expand its wings. But the struggle was there—the struggle of the spirit to escape—and out of that struggle her creative genius took her into mystic realms where she walked alone. Those moments of vision sustained her, gave her the courage to endure, to meet life like a Stoic. Outwardly cold, remote, aloof, she withdrew into the secret shell of her personality, revealing her stormy nature to the world only in *Wuthering Heights*, her one novel, and in her poems—and her poems she had not meant to be read by the world at all. Otherwise she guarded her reserve jealously—fiercely almost; the intensity of her nature gave room for no other attitude. Zeb-un-nisa withdrew behind her veil with light yet determined grace. To an admirer who implored her to lift her veil she said :—

I will not lift my veil—
For, if I did, who knows—
The bulbul might forget the rose,
The Brahmin worshipper
Adoring Lakshmi's grace
Might turn, forsaking her,
To see my face;
My beauty might prevail.

The words and the imagery, the delicate lightness of the tone, would have been foreign to Emily who, always reserved, would merely have frowned—as Charlotte could testify—if asked to come into the limelight. She would have disdained reply. Zeb-un-nisa was trained in the art of graceful repartee. But, whatever their modes of expression, in effect they remained in many ways the same and to the frail Brontë sister, whose frame belied her spirit's stoic strength, might well be given the title which Zeb-un-nisa the Moghul princess and poetess adopted: *Makhfi*—the Hidden One.

KAMALA D. NAYAR

[1] *The Diwan of Zeb-un-nisa:* Rendered from the Persian by Magan Lal and Jessie Duncan Westbrook. (Wisdom of the East Series).

NEW BOOKS AND OLD

"THE PURSUIT OF HUMAN EXCELLENCE" *

Any one who has read any of Sir Richard Livingstone's previous books on education will hardly fail to approach a new book from his pen with eager and pleasurable anticipation. And he will not be disappointed. There is no other present-day writer on education so far-sighted, so inspiring and so challenging as Sir Richard Livingstone. Though an Englishman and though the theme of his book is education for the modern Western world, he nevertheless has much to say to educationalists the world over, and to those of us whose sphere of activity is in India no less than the rest. For his concern is with the fundamentals of education which do not, or should not, change much, no matter how much the externals and appearances of civilisation may change. For education is concerned primarily not with externals but with the fundamental things of human nature.

The chief thing wrong with modern education is that, in the attempt to keep abreast of the vast expanse of knowledge and skill which characterise the modern age, we have succeeded in giving children useless smatterings of a large number of subjects and no real knowledge of anything. And in doing so we have lost sight of what has always been the aim of the great educationalists of every age. To produce highly skilled technicians and highly specialised scientists and scholars is only the secondary aim of education. The primary aim is to produce strength of character, love of knowledge and understanding of what it is and how to pursue it, and an understanding of citizenship and its demands upon the individual. In other words, the chief aim of education is, or should be, the pursuit of human excellence as individuals and as citizens.

The overcrowding of the curriculum, in a vain attempt to include every branch of modern knowledge, can never achieve this. On the contrary, it defeats its own end. Far more valuable than a head crammed with unrelated facts and undigested theories, is a mind so trained that it knows its own ignorance and realises that the point at which formal education ceases is the one at which the far more valuable self-education begins. The really educated man is the one who leaves school or college equipped and ready to continue his education throughout life. His school-days have taught him to think, to value knowledge, to sift evidence and not to be blinded by prejudice and, above all, to recognise and love true greatness, whether in an individual or a people. With such equipment he is in little danger of imagining that his education is complete. Would it not be safe to say that the person who leaves school or college thinking that his education is finished is a far more truly uneducated person than one who has never been to school at all ?

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* *Some Tasks for Education.* By Sir Richard Livingstone. (University Press, London. 5s.)

What then should the curriculum contain to avoid overcrowding and keep the ideal of human excellence? First, history, in its true sense of the ups and downs that constitute the story of mankind; literature and art which reveal the heights of artistic creation to which men have risen; the history of science, the most spectacular achievement of the mind of man—these should form the groundwork of the education of everybody. In addition to this, the last years of formal education (in high school or college) should consist of specialist study, on languages (modern or classical), a branch of science, mathematics or social studies, according to the aptitude and interest of the individual student. The value of such specialist study for the advanced student can hardly be exaggerated, for it involves concentration, hard study, creative thinking and, above all, that intellectual humility which is the supreme virtue of the truly educated man.

But, important though the acquisition of knowledge is, there is something even more important and that is understanding of how to use our knowledge and power. Sir Richard writes:—

> We live in a world where our power gives us the chance of doing unlimited harm; and we need an education which teaches us not merely how to use that power but how to use it well.

It is in this that the breakdown of modern education is so obvious and so disastrous. Never in the history of the world has man possessed even a hundredth part of the knowledge and the power which he possesses today. And never has the abyss of world-wide ruin yawned so wide and so menacing. Wells warned us early in this century that the next fifty years would see a race between education and disaster. No one today would wish to contradict that, and few would be prepared to assert that education looks like winning the race.

It is thoughts such as these that make this book so important, so challenging and so encouraging. The tasks for education may seem overwhelming but, with leaders like Sir Richard Livingstone to inspire and guide us, surely we need not lose heart.

Every educationalist should read this book in order to capture or recapture a vision of the greatness of his high calling.

MARGARET BARR

Nationalism and Internationalism. By DON LUIGO STURZO. (Roy Publishers, New York; Dennis Dobson, Ltd., London. 15s.)

Nationalism is nation-awareness or patriotism carried to the point of mania. Socialism, likewise, is the making absolute of a programme of socialisation. Communism is the falsification of "community" in that it raises it to the rank of the absolute. Popes condemn the "ism's" but not the roots from which they spring. *Nation, society, community,* etc., may be positive goods; they become evils when they mangle human personality in the process of becoming *nationalism, socialism, communism.*

Don Sturzo ranges over the history of the past 150 years, and especially of the past forty, with the insight of a man who himself has made history in

his own time. (He was, for instance, founder of the Popular Party in Italy; a militant priest who led strikes, established agricultural co-operatives, labour unions and peasants' leagues and was as surely and uncompromisingly on the side of the oppressed and poor in Italy as Gandhi is in India.) He says :—

To the rights of the nation we can set a theoretical limit : the nation is subordinate to human personality as a means to an end, and hence cannot be asserted against the natural rights of men....The fundamental error of Fascism was the contempt for human personality.

Political memory is short : we have come to think of nationalism in terms of Germany and Russia, but Sturzo reminds us that

of all nationalisms since 1918, French nationalism must bear the chief responsibility for the present European cataclysm. It was French nationalism that obstinately opposed any reconciliation with Germany.

He reminds us too that Fascism (contempt for human personality) exists in the "democratic" countries—in England and America as well as elsewhere.

When Winston Churchill, on December 15, 1944, could announce to the House of Commons with a sense of tranquillity that about *ten million persons* will be *disentangled* from local populations and *transferred*, also expelled, within or outside Poland, and that this will be done *humanely* with modern means *at our disposal*, one remains incredulous, uncertain whether such an affirmation is being made in a country of liberal tradition, or whether its authors are Mussolini or Kemal Pasha. Mussolini succeeded in transferring only about eighty thousand Tyroleans and Kemal Pasha only about one million Greeks and Armenians of Anatolia.

Sturzo may seem a little restrained in his comments on the manifest and manifold fallibilities of infallible popes, but he is too outspoken to pretend the fallibilities don't exist or to pretend that Catholics as a whole have played a commendable part in recent history. Apart from the obvious case of Italy herself and especially of Italy's part in the Abyssinian war, Sturzo is pretty downright about the scholastic myth of the "just war" as a criterion of conduct in modern times.

The Church does not deny the right of war, if it is "just and necessary," but, always and at all times, it has maintained that its duty is to assist in laying down the moral foundations or even the political foundations by which no war would be *necessary*, despite the fact that, *stricto iure*, it could be called *just*....

But the preventive attitude was only precautionary ; it collapsed on the very day that a war was declared. Could the theory of a just war be applied in such a case ? What would be done by the bishops, clergy and Catholics of the countries at war ?...

The great war came suddenly, notwithstanding the fact that for more than twenty years it had been spoken of as an inevitable fate, and it presented itself in a confused manner. Why did so many Catholics of neutral countries at the beginning favour Austria which *attacked* Serbia, and Germany which *attacked* France, violating the neutrality of Belgium which it had guaranteed ? Unfortunately political or pseudo-political sentiments took precedence over ethical judgment....The Catholics of the nations at war were immediately behind their governments, loyally fighting and co-operating for the triumph of their own flag.

In the fifty or sixty pages immediately following one has the feeling that Sturzo will suddenly come to the point and say straight out that the only way the Catholic Church could have preserved its catholicity would have been by a Papal edict to the effect that its members, whether in oppressed Serbia or Belgium, or aggressive Austria or Germany, should refuse to fight. The words, one suspects, may have hovered

on the tip of Sturzo's pen-nib, but they never actually dropped on to his manuscript.

If the Catholic Church failed to achieve internationality (it is surely illogical to use, as Sturzo does, internationalism as a good?) because of the lack of "ethical judgment" in its communicants, the Socialists did no better.

> The Socialist parties for many years proclaimed universal disarmament, fought against military appropriations in every country, disseminated pacifist propaganda. Everything in Europe seemed to lead, in case of war, toward a break of the working-class with the State and to the proclamation of a revolution. But once war broke out in 1914 all the Socialist parties, some sooner, others later, on the whole supported the war fought by their own nations.

Not, one hastens to add, that Sturzo would have found acceptable an "internationalism" derived from a series of civil wars and "the levelling of the whole world into one single working-class under a single Social-Communist banner and system."

Sturzo is at his best in the last chapters of the book in which he discusses our immediate problems:—

> Let us be sensible and admit that the outbreak of a new war within a short time is practically impossible. War does not arise merely from differences of ideas nor from a clash of interests....Perhaps in fifteen or twenty years the world will be ready for another war. Today it is not.

If this is so (and the material devastation and loss of human life in Russia during the 1939-1945 war would make it appear probable), then how are we to ensure that the grim possibility, fifteen or twenty years hence, does not materialise? According to Sturzo (and who can refute him?) America and Britain are repeating all the mistakes of the pre-war years in their attitude of "appeasement" towards Russia.

> I am not accusing Russia, which is pursuing a well-defined policy of its own. I accuse America and Britain of accepting and bolstering the moral and political ambiguity and confusion of dictatorships which call themselves democracies and of totalitarian states which pretend to freedom.

His plea, in short, is for "a return to principles," a steadfast refusal to participate in "power politics" and the development of a sense of responsibility for "the rebuilding of Europe."

> It is time to say: *So far, and no further*, to abstain from shady bargaining, to make a stand on a safe and reasonable course of action, and to stick to it. The policy of concessions all the way from Teheran, to Yalta, Potsdam, London and Moscow, must come to an end. Does this mean war? No, it is the only way to emerge from the crisis of fear which seems to have gripped the Big Four. Let us have the courage of our convictions. Russia will not change from one day to the next: we must have patience over a number of years. Annoyances will crop up here and there; they always do. Didn't the annoyances of Iran, Korea, Manchuria, the four zones of occupation in Germany, and other European problems come out of *appeasement*? *Resistance*, too, will bring annoyances with it. We shall see which method is more successful after we have tried a new one.

J. P. HOGAN

The Ethics of Belief and Other Essays. By W. K. CLIFFORD. (Thinker's Library, C. A. Watts and Co., Ltd., London. 2*s.* 6*d.*)

This is a collection of five essays by an eminent mid-Victorian mathematician and essayist. The first essay "On the Aims and Instruments of Scientific Thought" is of particular interest to the modern student of physics and mathematics. Here the author, foreshadowing Einstein's theory of Relativ-

ity, draws attention to the implications of the non-Euclidean Geometry of Lobatschewsky, Riemann and other mathematicians of the last century. The importance of statistical methods in physical investigations, the concept of "cause and effect" and the meaning of "the finiteness of space," all so familiar to the student of Physics today, are anticipated and treated with remarkable clearness and brevity.

In the second essay on "Right and Wrong", the author makes out a strong case for the view that there is scientific ground for making a distinction between right and wrong, in fact, that subjects like "right," "wrong," "conscience," "responsibility" and so on can come under the purview of scientific enquiry. It is difficult to accept this position unreservedly. The scientific method, while potent and adequate when applied to questions within its proper range is not in itself sufficient to deal with problems like "right" and "wrong." Everyone would agree that to hurt one's mother is wrong and to give her pleasure is right but can we establish this just as we establish that water is a compound of hydrogen and oxygen or prove it just as we prove the truth of the Binomial Theorem? We can only say we feel it.

The three essays on "The Ethics of Belief," "The Ethics of Religion" and "The Influence upon Morality of a Decline in Religious Belief" provide a corrective to those who regulate their conduct towards those of a different faith by principles drawn from the dogmatic theology of their own religion. One notices in these essays distinct signs of the scepticism which pervaded the outlook of thinkers of the Victorian age in regard to matters religious and spiritual, a scepticism to which Darwin's theory of evolution and the success of Newtonian dynamics in the tackling of physical problems greatly contributed. This remark, made in order to focus attention on the obvious limitations of these essays, cannot affect their excellence. The following lines from the Victorian poet Tennyson's *In Memoriam*, are of interest as showing how the poet reacted to the scepticism of his times:—

> A warmth within the breast would melt
> The freezing reason's colder part,
> And like a man in wrath the heart
> Stood up and answer'd, "I have felt."

This volume is a very welcome addition to the Thinker's Library.

B. VENKATESACHAR

The Revival of Realism: Critical Studies in Contemporary Philosophy. By JAMES FEIBLEMAN. (University of North Carolina Press, and Geoffrey Cumberlege, Oxford University Press, London. 22*s.*)

This book deals with the conflict between Realism, which holds that universals and logical possibilities have an objective existence independent of actual particulars, and Nominalism, which is the view that only particulars can be said to exist. In it, the author attempts to show how Realism, reviving after a long period of neglect, is now beginning to affect many other branches of thought as well as philosophy.

It must be admitted straight away that the chapters in which Mr. Feibleman considers Realism in relation to history, scientific method, semantics and psychology are extremely interest-

ing and often most stimulating; but the section in which he deals with philosophy, on which all else must ultimately depend, is less admirable. Realism is by no means universally accepted today and therefore it is most desirable that the arguments in its favour should be marshalled and those against it refuted. This is accomplished only to a very partial extent during the course of the book; and in the opening section, on contemporary philosophy, it is discouraging to find the work of other philosophers being criticised merely because not written from a purely Realist view-point. One is tempted to ask why it should be, especially when Mr. Feibleman commits the fallacy (which he condemns in his opponents) of appealing to the vitality and long history of Realism as a proof of its validity. One is not satisfied merely to be informed that the Universe has a purpose, and that there must necessarily be a real, perfect order underlying actuality. One wonders how the author knows this, and wishes that he would prove his assertions; but this he fails to do in any satisfactory manner. The task would, of course, be a difficult one. Mr. Feibleman condemns the Nominalist concentration on epistemology to the partial exclusion of ontology; but the importance of epistemology is surely sufficiently obvious. What might be called the "Ideal" side of Realism inevitably invites attack, and it is important to know how much reliance can be placed on the knowledge of this type which it claims to possess. As is well known, the validity of nearly all knowledge is open to dispute; the tasks of epistemology are difficult, but are basic to much of philosophy and cannot be avoided.

There is an excellent chapter on scientific method, in which Mr. Feibleman puts forward views which are in the main well-balanced and with most of which it is difficult to quarrel. But his emphasis on the Realist position seems to be a flaw in the argument, and, being central to the whole book, is worthy of special comment. He claims that scientists are Realists in fact if not in theory; they are seeking, by means of a method in which deduction, induction and experiment all have a part, to ascertain certain laws which govern the working of the Universe; and he declares that this is only possible on the tacit (Realist) assumption, made by all experimental scientists, that natural laws are objective and exist in themselves apart from the things which exemplify them. It is this specifically Realist aspect of an otherwise admirable discussion which seems to be especially open to question, for it is doubtful, firstly, whether laws do exist in the sense in which the Realist would have us believe, and secondly, whether scientists find themselves bound to accept the Realist contention, tacitly or otherwise.

No one will deny that natural laws are objective; they are beyond any possible doubt discovered by investigators, and are not in any sense the products of their mental processes. Scientific laws, in short, must be true or false, or else incomplete. But this need not involve our attributing existence to the laws as such; what we are sure of is that certain particular things exist and that they behave in certain specific ways (or at least we are fairly sure). Is it not possible that natural laws are abstractions at which scientists arrive by observation of the behav-

iour of particular things? This does not deny objectivity to laws; nor, as Mr. Feibleman fears, does it involve us in maintaining that existence depends on knowledge, since the things and their behaviour exist whether anyone is aware of them or not. It is, therefore, not necessary for a successful scientific method that laws should exist in addition to things which behave in certain ways; it is perfectly true that they *might*, but we know from Occam's Razor—of which Mr. Feibleman speaks with approval—that explanations should make use of as few entities as possible.

Scientists, therefore, *might* unconsciously be Realists, but there is no necessity that they should be, and it is almost certain that many are not; then, if this is so, the pragmatic argument in favour of Realism breaks down; an argument of another type is needed to support the Realist thesis, but it is not forthcoming. And in its absence, Mr. Feibleman's attempt to refute the Nominalists by saying that they claim that no generalisations have standing except their own generalisation to that effect, loses much of its force; for, although generalisations, or laws, remain objective, it becomes unnecessary to attribute existence to them apart from the particulars exemplifying them.

Nevertheless, this is a useful work. The attempt to show the connection between metaphysics and history (by means of an analysis of Professor Toynbee's *Theory of History*) is most valuable, as is in general the chapter on scientific method, a knowledge of which is vital in these days, though often lacking. It is also useful to be reminded of a fact which is often forgotten, namely, that we can find a refuge from both thoroughgoing Idealism and thoroughgoing Materialism in the philosophy of Realism, which on these grounds alone merits serious study; Mr. Feibleman has done valuable work in bringing it to the fore.

PATRICK BENNER

The Private Correspondence of Sir Frederick Currie, 1846-1848. Edited with Introduction and Notes by JAGMOHAN MAHAJAN. (Saraswati Publications, New Delhi. Rs. 2/8)

The independent status of the Khalsa Kingdom of the Punjab, burdened with the Treaty of Bhyrowal and British troops at Lahore and an all-powerful Resident, was not lost until a late hour—1849—when a great part of India was already pink on the map. The annexation came with no more than a remote fanfare of armed might. The pieces in the Punjab kaleidoscope were so set by diplomatic shuffling that the province dropped upon the spacious shadow of the Flag like a ripened plum.

Like a ripened plum—and British duplicity by itself could not have effected that natural process. British duplicity merely seized the "rightful opportunity" (Dalhousie's words) which presented itself, as it were, on a golden platter. Serious students of Hardinge and Dalhousie are unlikely to have "severe shocks and disillusions" (as Jagmohan Mahajan claims) from the facts revealed in the brochure under review. The minds of those two empire-builders have long stood frankly

mirrored in the great bulk of Papers (some published, some available in the India Office manuscript records) relating to their principles and policies of administration. The present brochure serves the same purpose of inward revelation. But the tale is no more "sordid" than the story of all the days ever since Robert Clive equated means with ends and calmly forged his unwilling chief's signature on an official document out of a patriotic motive.

The Letters that make up these pages have been selected from the correspondence between the two Governor-generals and their Resident at Lahore. "Persevere in your line of making the Sikh Durbar propose the condition or rather their readiness to assent to any conditions imposed as the price of the continuance of our support," said one Letter, thus offering a design for camouflage. And another: "The moral effect of the Sikh Chiefs entreating the British Govt. to become the Guardian of their Prince, by the continuance of a British Garrison at Lahore, and our consent to undertake the responsible charge must be felt throughout Asia in raising the reputation and extending the influence of the British character."

BHABANI BHATTACHARYA

Plato's Theory of Education. By R. C. LODGE. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 18*s*.)

Although this book is written primarily for students of educational theory it will be of equal interest to those who are "seeking to enlarge their own vision" and who realise the fundamental importance of Plato's teaching.

Professor Lodge deals in great detail with Plato's theories of education, throwing much light on the ideal Greek state. He has chapters on vocational and technical education, education for citizenship, leadership and so on, on teachers, subject-matter, pupils and learning. In every case he gives precise references to Plato's own works, so that the reader may verify and amplify the study. The chapter on Plato and present-day education is, of course, perhaps the most necessary for all students to understand, but it is essential that the whole be grasped in order that we can have a basic knowledge of the Greek way of life.

To the Greeks, and to Plato in particular, professional teachers played a comparatively small part in education. They were, in a manner of speaking, merely the instruments for imparting certain techniques. True education, in the widest sense, including citizenship and all moral education, was the function and duty of parents and all other citizens. This ideal is one which most thoughtful teachers would like to see upheld today. Today too much is left to the professional teacher who, however willing, cannot impart all that is needed.

There is no space to draw attention to all that is valuable in this closely argued work, but mention must be made of the special appendix on "The Education of Women According to Plato" by Rabbi Solomon Frank, PH. D. which is indeed fascinating and revealing. He gives details of the Greek women's participation in public life, after their early years of marriage and child-bearing are over; also how some

of these higher public positions call for more education than we have always been willing to permit to their sex. Some will "have made an especial study of the law." At the same time he points out that Plato believed that woman's education, to prepare her for her part in the planned community, was of a special and different nature from men's. Here, indeed, is a fruitful subject for argument! Helpful footnotes to each chapter, a full bibliography and an index make the book particularly helpful and practical for study and reference.

ELIZABETH CROSS

The Quest and Other Poems. By G. SANKARA KURUP, translated from the Malayalam by V. V. MENON. (Keralamitram Printing and Publishing Co., Ltd., Ernakulam. Re. 1/-)

Freedom Come. By HARINDRANATH CHATTOPADHYAYA. (Nalanda Publications, Post Box 1353, Bombay. As. 12, 1s. 6*d*., 25 cents)

These two small books of poetry, so dissimilar in theme, in treatment and in mood, typify each a distinctive trend in modern Indian poetry. *The Quest and Other Poems*, in blank-verse, while free from mythological personnel, is yet in the Indian mystical tradition with the melancholy Wind's quest of his lost Beloved, the sunflower's shy yearning for the Lord of Day, the approach of the day for the wedding, with Death as the bridegroom. The poet's thought and the translator's phrase achieve a happy blending and encourage anticipation of the more representative collection of Shri Kurup's poems, of which Shri Vasudeva Menon holds out hope in his Translator's Note.

Freedom Come, written for Independence Day, August 15th, is in complete contrast—modern, powerful, impassioned and not without Communist overtones. The versification varies with the crowding thoughts and shows as little continuity as the triumph, tribute, defiance, unity, which the poet sings by turns. The sober iambic pentameter of the last few stanzas, following the surging irregularity of the first pages like calm after storm, makes impressive Shri Chattopadhyaya's powerful proclamation of India's indissoluble unity:—

> But we shall rise and re-unite the mother,
> Yea, we shall move together towards our goal;
> Inseparable, brother one with brother,
> One India, one nation and one soul.

E. M. H.

Quaker Profiles. By GEORGE NEWMAN. (The Bannisdale Press, London, W. C. 2. 7*s*. 6*d*.)

Quakerism is not a new doctrine. It is an affirmation of the eternal, indwelling divine consciousness in the heart of man which periodically in human history has asserted the superiority of the Spirit which sustains, strengthens and saves over the authority, individual or institutional, of the letter which killeth. The Quakers, therefore, ever aspire to live by this "inward light" and are consequently not mere echoes of any creed or concept. And as "the seed" (*i.e.*, the Spirit) is in everyone, they honour all and so are catholic as well as cosmopolitan in their sympathies. Their belief in the divinity within and also outside man shapes their

behaviour towards their fellow-men. Hence, their constructive contribution to the civic, economic, industrial and political life of the people among whom they live.

This book consists mostly of short studies of the life and labours of prominent Quakers like George Fox, Thomas Hodgkin, Joshua Rowntree, Rendel Harris, Joseph Rowntree, and Jane Elizabeth Newman. Each of these bore witness to the veracity and vitality of the Inward Light which resulted in "a transvaluation of values," as evidenced in their consistent crusade against slavery to any or all such religious tenets, social traditions or techniques in business as had cloaked the spiritual consciousness of the men of their times with dualism or delusion of some sort or other. In short, each was a practical mystic, which is, as Lord Rosebery once remarked, "the most formidable and terrible of all combinations." There are a few additional chapters dealing with the cardinal principles of Quakerism and with the potency of the Spirit of Love and of the love of the Spirit. This is an inspirational book.

G. M.

Man in Eastern Religions: Truths from the East about Man in Relation to Christian Belief. By FREDERICK HILLIARD, PH. D., B. D. (The Epworth Press, London. 5*s*.)

Dr. Hilliard's study of the contribution of other religions on the subject of man is unusually open-minded within the limitations prescribed by the obligation apparently felt to award the palm in the end to Christianity, with its teaching of "the supreme importance of the individual" and of a personal God, in contrast to which the East, which Christians must enlighten on the subject,

> thinks on the whole cyclically and regards life from the standpoint of the world process into which human life fits as one small part.

It is a great concession from a theologian that

> some at least of the great non-Christian religions have truths to teach the Christian West, truths which they have grasped more plainly or expressed better than we have.

He examines the major non-Christian teachings about man, finding especially commendable the Hindu teaching of the Divine and the personal aspects of man, against Christianity's emphasis on human weakness. He praises also the Confucian idea that man's nature naturally inclines towards goodness, the practical expression of brotherhood in Islam, the stress which Zoroastrianism —he calls it Parsism—lays on free-will and responsibility, obscured in Christianity "because of its over-emphasis upon the *direct* influence which God is thought to exert in man's life." The Bodhisattva ideal appeals strongly to Dr. Hilliard, who declares that Mahāyana Buddhism "has set forward a worthier conception of the hereafter than that generally associated with the idea of the Christian Heaven."

Against these positive victories of tolerance one must, however, balance Dr. Hilliard's misapprehension of reincarnation and of Karma, and his failure to recognise the West's need of these, as also of the Chinese teaching of the Tao.

E. M. H.

CORRESPONDENCE

GANDHIJI AND NOT MARX

[Last October we published two articles under the caption "Revolution—East and West," one by Gordon Clough, the other by K. G. Mashruwala. The former has sent us for publication comments on the second article in which references were naturally made to his first one. Below we print these comments.—ED.]

The original piece, "Revolution—East and West," was certainly assertive rather than analytical, and hence open to debate on many points. My main thesis was that no "revolution," whether political, economic or intellectual, can ever truly be such unless it is based upon faith in the power of *individual* aspiration. The "revolution" geared to an enlightened form of self-interest, proclaiming its desire to secure improved "conditions," seems to be handicapped by its own preoccupation with the hoped-for realization of a large-scale success. The most potent revolutionary attitude is, to me, the one which waits for no other man. It is an assertion of an individual change of polarity in respect to the rest of the world. Both Gandhi and Tolstoi, quotations from whom appeared prior and subsequent to my October article, are examples I should like to cite.

Gandhi's real revolution began when *he* decided to revolt, not when he started to train thousands of Hindus in the techniques of non-violence. Further, this revolution spread as *individuals* began to feel a genuine faith in their own ability to pay whatever price might be exacted from a policy of non-cooperation with the prevailing government. This, to me, is the most genuine sort of "individual aspiration," encouraged both by Gandhi's example and by his insistence upon the fact that superior physical force cannot defeat the *man*—nor any constructive ideal which he may seek to serve. A definition of "aspiration" from *Webster's International* may suffice: "...a longing for the realization of high ideals." This, to my mind, is quite a different thing from Shri Mashruwala's "desire to attain to some position of power or prosperity in society," and I think no confusion between these two oppositely oriented states of mind need exist. And, unless I have been grossly misinformed by some of those who contacted the Gandhian movement at its height and misled by their own interpretations of Gandhi's own words, there was little opportunity for confusion in the movement itself. The thousands of undernourished Hindus who followed Gandhi were not seeking "power" and "position" which is the chief distinction between a Marxian revolution and a Gandhian one. Instead, I would see Gandhi's followers as reaching deep within themselves to a store of real though inarticulate aspirations and toward the means of expressing a *spiritual* rather than a *material* individuality.

Since the two articles on India's revolution for the October issue were written it is apparent that Gandhi's revolution has encountered a bloody

and tragic phase. Shri Mashruwala indicated in one of his paragraphs that he came close to expecting this to happen. Although the historical argument in favour of such an eventuality is strong, I take exception to Shri Mashruwala's own method of regarding the future history of India. It seems to me that it is precisely the expectation that men are not going to be able to do much better than they have done before that must be opposed. It is extremely hard to awaken a real revolutionary potential in individual men, since it is already buried beneath many layers of human self-depreciation. Gandhi refused to believe that men were destined to be the victims of historical and psychological forces of violence and ambition. It seems to me that the best-intentioned socialistic efforts to change society are weakened from the outset—whatever intermediate successes may be achieved—by the feeling that we must have new conditions before we can have new men. I should say that only those who are completely optimistic in respect to the spiritual potentialities of the individual man can reach a state of mind which "knows no defeat." The socialist revolutionary will always wait for a favourable turn of events while Gandhi, at many crucial moments of history, was able to be disinterested in events, save as they involved the necessity of asserting a principle of moral action.

Shri Mashruwala, with a clear desire to be polite and tolerant notwithstanding, rather summarily dismisses the concept behind the small group known as the "Independents," mentioned in my article for illustrative purposes. In brief his argument is that the man who proclaims his desire for far-reaching social changes is looking for a leader and for an organization into which he can fit himself. If this argument were true in the case of all people proclaiming such sentiments, I fear that I should wind up my debate with myself and join the most secure looking organization I could find (though this admittedly would be difficult in any case). To the best of my knowledge the particular individuals who formulated the "Independents'" manifesto desire each organization in which they might conceivably be involved to have as short a life as possible. For this reason I think that at least some of them have a fair chance of outliving a considerable number of organizations without outliving their own "aspirations."

It is perhaps inevitable that there should be some difficulties in reaching common understanding between the "revolutionaries" of India, who are faced with the necessity of working out a great many tangible political realities, and the "revolutionaries" of America. In America the social situation is very different, since there is less hope for the effectiveness of organization in a country already so intensely organized. The struggle seems to be in part against the very nature of "organizations," while in India at least some of the work of social visionaries may compel attention to the formation of effective organizations. My original article was an attempt to show that the "revolutionary spirit" needs to find different types of expression according to the historical situation, and to suggest the present ground which I think most effective and realistic as a focus for revolutionary thought in the United

States. Which does not mean that the genuine "revolutionary" of India would be expected by me or any of my friends in America to place exactly the same emphasis.

The central problem for me remains that of discovering in oneself and others the *source* of a revolutionary potential. The depth of my respect for Gandhi stems from my belief that he regards this potential as impacted in an imperishable soul nature of the human being and forever ready for some kind of expression in an enduring and meaningful direction, no matter what the quantity of psychological, economic and material obstacles. It would, of course, be extremely foolish for me to close such a letter without admitting the apparent ridiculousness of trying to interpret the essence of Gandhi's life and philosophy to someone who has been closely associated with him for years. I am not really trying to tell Shri Mashruwala how he should view the Gandhian example, but simply allowing myself the pleasure of stating the way in which I view it.

GORDON CLOUGH

THE WORLD NEEDS INDIAN PHILOSOPHY

Prof. Mahendranath Sircar's Presidential Address at the Indian Philosophical Congress should convince the sceptical of the practical importance of philosophy. His address rose on a crescendo of the speaker's sympathy and the hearers' interest from the consideration in turn of Realism and Idealism to that of Mysticism, corroborating most ably the theories of Indian and Western thinkers. The identity of mind and matter in a deeper, underlying, all-pervasive unity is recognised by the idealists but the possibility of the higher knowledge and the deeper peace through identification with Truth is the contribution of mystic realisation. The supra-conceptional vision of truth was the desired end of Indian philosophy, Professor Sircar said. And the greatest appeal of Indian thought had been the greatest adventure of establishing peace within oneself and amongst others by imparting the possibility to them. Such visions of glory awakened the "Cosmic sympathy which moves life towards the creation of a human society free from racial and national conflicts." Philosophy in its essence is reflection on truth and the attainment of that serenity which can reflect it. The utilitarian philosophies that make material values the chief ends of life need to be offset by Indian philosophy which puts forward renunciation, "not to deny life totally but to invite the flood-tide of diviner inspiration."

Poets and philosophers should contribute to the redemption of humanity from the present-day antagonism....A spiritual communion is the demand of the day.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

"Greater love hath no man than this, that a man lay down his life for his friends."

That ultimate price of pure and selfless devotion Gandhiji proposed by his fast to pay if it should be required, offering himself as a fearless hostage to the forces of fanaticism and ill-will that in the last few months have worked such havoc in our country. And the friends to save whom he travelled far along the road to death are all the victims of cruelty, injustice, fear and bitterness; and these include the doers of injustice and the harbourers of hate, no less than those they injure.

It would have been an everlasting shame to India if her great son had had to die to bring us to our senses. Happily, his fast aroused such nation-wide heart-searching that the sincere assurance could be given him in time that justice would be done and we would try to live as brothers should.

The Delhi leaders who gave him that assurance for the Nation's capital spoke really for us all and we must all fulfil the pledge. Fulfilling it will mean forgiving and forgetting suffered wrongs, repenting wrongs inflicted by thought and feeling, word and act, redressing injustice and getting up as fast as possible a feeling of true brotherhood for all.

The choice is behind us and we have turned our faces to the light. It is for all of us now to walk steadily towards it together, and then the shadows of mistrust, of bitterness, of fear and hate and all their ugly brood, will lie behind us and will trouble us no more.

Let us prove worthy of the friend who would have given up his life to save us from our folly!

That freedom for India in the true sense did not follow automatically the relinquishment of power by her foreign rulers was recognized by Shrimati Sarojini Naidu in her presidential address at the anniversary celebration and convocation of the Visva-Bharati, Santiniketan, on December 24th. She said:—

> I am sorry I do not speak as I wished in a free India. We are living today under the flag that is the promise of our freedom still unforeseen. We are living under the symbol and prophecy of a banner that is to be implemented, a symbol to be realised, a promise to be fulfilled.

She emphasised the duty of the younger generation to implement that promise, to create the renaissance of India's freedom. Her warning against disinheriting ourselves from the world truths which are India's inheritance and India's responsibility to share should be heeded. There is an unfortunate tendency on the part of an appreciable number of educated youth to boast themselves wiser than their fathers and to belittle, rather than to imbibe and spread, the spiritual and cultural truths by which men lived in the days of India's glory.

Knowledge, science, philosophy and art, all the things of the mind and the spirit, Shrimati Sarojini Devi declared, were necessary, not as the luxuries of the few but for establishing the oneness of humanity. All these our universities impart. Is it because the appeal of the latter is only on the intellectual level, not to the heart as well, that she could say that she did not often find that knowledge had passed into the character, conduct and culture of the students?

We agree with Shrimati Sarojini Naidu that dwelling on the tragic events of the last few months in India and exaggerating the hatred that so luridly flared up, is undesirable and only fans the flame. But it is cold comfort to reflect that "we are as innocent as others are." Multiplying wrongs never yet made a right. If, as seems understandable in a united world, India has been getting the back-wash of the passions engendered by the war, which touched her at the time less than most combatants, the tragedy is greater here, since from those to whom much is given much may legitimately be expected. The violence and the inhumanity displayed and the displacement of millions of people under the scourge of fear—by these we have indeed, as Shrimati Sarojini Naidu said, "presented to the world a sorry spectacle of free India." It is more than any nation of conscience-endowed men and women could "take in its stride." If faces must be resolutely turned to the future in a constructive effort to redress the balance, we must not fail to recognise the stain upon our escutcheon for the shame it is. We may well take the attitude towards our country expressed by an American poet of vision, Katherine Lee Bates, and then go on courageously to right the wrongs deplored. She wrote:—

O dear my Country, beautiful and dear,
Love does not darken sight.
Not blindfolded are her eyes; their vision clear
Discerns more flaws than keenest hate has known;
Nor is Love's judgment gentle, but austere.
The heart of Love must break ere it condone
One stain upon the white.

The fundamental unity of India was stressed at the Tenth Session of the Indian History Congress, meeting at Bombay on 26th December, both by the Hon. Mr. Justice M. C. Chagla in his address of welcome and by Prof. Mohammad Habib of Aligarh University, who presided.

"The true history," Mr. Chagla said, "is really a history of ideas." No historian could afford to ignore the great spiritual legacy built up in India down the ages. It had to be fitted into the texture of history which recorded events and political transformations.

There are certain values and standards which history has rescued from the limbo of the past. These are everlasting and afford a touchstone by which we can judge men and events.

The greatest Indian thinkers and the greatest historians of India had dreamt about the unity of India, and "if historians must find a rhythm in our history that is the rhythm to which historical results have marched." What had happened in the recent past was a foreign trend and did not fit in with the true pattern of our unity. It had resulted from the deliberate erec-

tion of permanent majorities and minorities and the emphasising of divisions and differences which had culminated in the two-nation theory and its terrible consequences.

Professor Habib brought out the toleration which had always characterised Indian civilisation. The unity of India, he said, was one of the fundamental postulates of the Indian moral consciousness. The basis of the Indian civilisation was "*Dharma*, the universal law of morality which must always regulate the relation between man and man." The old culture groups had had other-worldly aims. What was best in their moral and spiritual acquisitions had become the inheritance of all Indians. Unfortunately, their descendants had become "communities seeking their material interests at the expense of other communities and the general body." It was impossible even now, he said, to be an Indian without being a member of an Indian community.

> The fundamental task of the Indian State ...is to create "a National-Culture Group" or "a National Community" which may inherit all that is best in the culture-groups of old and set us free from the vicious interests which are seeking to dominate our lives.

Historians especially had to be on their guard, he warned, against letting the traditions of their culture-group subconsciously colour their vision. If they wrote merely "to justify the exploitation of one group of Indians by another in our own country—or of man by man anywhere—our freedom has been won in vain."

The Education Minister, Maulana Abul Kalam Azad, in his Convocation Address at the Patna University on December 21st, sounded a timely warning against the prevalent precipitancy in scrapping the English language. The retreat from English in some parts of the country has almost assumed the character of a stampede. Maulana Azad counsels giving time for a common language to develop into a vehicle of thought for the Indian peoples and to serve as the official language of the country. Meanwhile, he recommends that for the next five years the Central and Provincial Governments retain English as the official language, side by side with an Indian language. He recommends also that in the schools the regional language be the medium of instruction, English remaining in that rôle on sufferance for not more than five years in the institutions for higher education.

This reprieve should serve as a salutary check, giving time to consider the position as regards the foster-mother-tongue of educated Indians throughout the length and breadth of India. We are confident that the value of English, not only for international but also for inter-provincial intercourse, will become increasingly apparent as time goes on. It will be sad indeed if in the meantime India has burnt her bridges behind her. Maulana Azad himself declares:

> I do not feel the slightest hesitation in saying that India's position and recognition in the international world are greatly due to our having recourse to the English language, written and spoken.

It is to be hoped that the inter-provincial conference on the subject which he proposes can bring sufficient dispassion to its consideration to avoid decisions which will later be regretted.

We agree with Dr. Shyama Prasad Mookerjee, Minister for Industry and

Supply, who told the first All-India University Teachers' Convocation at Allahabad on December 24th that

> our universities must provide fuller facilities to our students for learning the great language of the world so that they may readily gather the highest treasures of thought in the domains of letters and science.

Gandhiji's reaction, in the *Harijan* of 21st December, to the reported desire of the people of certain States in the Deccan for the extinction of their Princely Houses and the absorption of their States in the Union Provinces concerned is clear-sighted and just. It is, that such a development, except in a case of self-evident and irremediable misrule or of the desire of a Prince not to rule, can only rightly take place when both the Prince and the people of his State desire the merger. To mend Princely rule is indeed a better policy than to end it by coercion and if the Princes can be induced, as Gandhiji puts it, "to become trustees and servants in reality of their people" it will be a great moral victory, redounding to the credit of the rulers and the benefit of the ruled.

No form of government is proof against abuse; no form but can be beneficent if wisely and justly administered. England, which has a hereditary ruler, has a more truly democratic form of government than the republican U. S. A. Whether, therefore, a man is under the rule of a Prince or of elected Ministers is largely immaterial. And to assume the right to depose a ruler who is not a tyrant is to assume as well that, alone among human relations, that of a sovereign and his people is a chance arrangement, unrelated to the law of cause and effect known in Eastern philosophy as Karma. In general, each people has the form of government which it has earned and not by violence but by co-operation with the law can it legitimately be changed.

Lt. Col. Amir Chand rightly stressed in his Presidential Address at the Twenty-fourth Annual Session of the All-India Medical Conference at Bombay, on 24th December, that individual health is a national asset of the first degree. Without improved health, he warned, other reforms might be unproductive. But "without other reforms, the people's health may not be advanced." This is putting his finger on the crux of the problem. Malnutrition and under-nutrition are not only problems additional to the epidemic diseases which find so many victims in our country. Disease resistance could be built up by proper diet, clothing, housing and health education, maternity and child welfare work, etc. But these all, again, as the speaker said, revolve around per capita earning capacity. Sound economic measures are therefore basic to the health problem, as Lt. Col. Amir Chand brought out in his comparative figures for life expectancy in different countries, which bear an obvious relation to living conditions, ranging from 27 years in poverty-stricken India to nearly 70 years in New Zealand, with its social security legislation and practical freedom from slums and malnutrition.

His call for raising the standard of medical education, for uniform minimum standards for nurses and midwives and for extending to the families and dependents of the insured the benefits of medical care under the proposed Industrial Workmen's Health

Insurance legislation, deserves all support.

Grave danger of a medical monopoly of formidable power is, however, implicit in his insistence on the ultimate desirability of a single recognised school of medicine, that "which the consensus of scientific opinion all over the civilised world has pronounced to be the most efficacious and practicable." Only the day before yesterday the consensus of orthodox medical opinion favoured bleeding for most ailments, as it today favours the dangerous inoculation craze. Yesterday it denounced Sir Herbert Barker's manipulative surgery and ignored Sister Kenney's treatment for infantile paralysis, and today it upholds the iniquity of vivisection. Our scientists have not become infallible, not yet, and, until they do, let them not ask us to place our lives unreservedly in their hands. The danger to human freedom, moreover, is no less from an autocratic medical hierarchy with power in its hands than from ecclesiastical domination or the totalitarian state, and the danger to life and health may be even greater.

An echo of Plato's ideal for the governing class, which was perhaps itself an echo of the ancient Indian reverence for the moral law, was sounded by Shri Jairamdas Daulatram, Governor of Bihar, in his Convocation Address at the Patna University on December 20th. Answering the query why those at the helm of affairs in India and the Indian States so often turn for counsel to India's great leader Gandhiji, Shri Daulatram implied that it was neither because he was more learned in departmental administration nor because he was a skilful politician, nor because he was, in a sense, an abler statesman.

> Those who go are fulfilling that moral law for which India stands. They realise that a man who has got the clearest conception of what is right and wrong, the man who more than most has mastered his senses, and whose mind is detached and at peace, is a true guide in public affairs.

Mankind's loss of faith is blamed in many quarters for the pass to which humanity has come. Dr. S. Radhakrishnan in his address of welcome at the Benares Session of the Indian Philosophical Congress on 21st December declared, however, that we were suffering not from loss of faith but "from loss of scepticism and from the loss of the philosophic spirit of inquiry." There is much truth in this observation. The loss of blind faith is not to be mourned. The blind acceptance of shibboleths, the follow-the-leader attitude which spelled the ruin of Nazi Germany, is all too prevalent elsewhere. Dr. Radhakrishnan said :—

> We swear by catchwords and shout slogans. They make for hardness of heart and mechanical lives. If we work for a human life, we will grow into completeness, into that invisible world which is the Kingdom of Heaven; then the Kingdom which is within us will manifest in the outer world.

Agreed. But when he said the problem of the day was how to adapt ourselves to the tasks of the new age without losing the integrity of our lives, the question must have arisen in some of his hearers' minds, "But has the average man yet gained that integrity of life and being, that he is capable of losing it?" The speaker himself implied a negative answer when he declared: "Our tragedy is due to

the fact that we do not recognise the reality of the spirit in us." For if we did, of course, we should all realise that that same Spirit animated all, and so dissensions and strife would be unthinkable.

Two serious dangers face democracy today, Mr. K. G. Saiyidain, Educational Adviser to the Bombay Government, told the Fifth All-India Education Conference in his Inaugural Address at Rewa on December 29th: the uncritical acceptance of propaganda as truth—a danger to which he said an uneducated democracy was peculiarly prone—and the break-down of the sense of social solidarity, an understandable repercussion of the war and of recent happenings in India.

We dare not wait for the rebuilding of our national (and world) morale for the growing up of a generation educated from youth along right lines—to say nothing of the danger, in the absence of adult education, of having what children are taught at school counteracted by reactionary influence at home. Adult education is today, as Mr. Saiyidain said, a matter of life and death and its chief task is not the increase of literacy, general knowledge or efficiency, but

social and moral re-education to rekindle reverence for life which all great religions have taught and to reassert the primacy of those moral and spiritual values which ultimately give meaning to life.

For this adult education centres must be vitalised and made first "dynamic *social* centres" with an environment and an atmosphere quickening to interest and effort. "Discussion groups" and educational talks and courses can then follow, he suggested, with the making of each such centre a "living forum" as an ultimate aim. "We are out to enrich the life of our people in all possible ways." They must be taught, he said, to resist propaganda, to distinguish between self-seekers and true social servants and between incitements to fanaticism and appeals to decency and truth, and to realise the sacredness and importance of the integrity of human relationship.

Mr. Saiyidain urged a bold and far-reaching Government policy, without regimentation or denial of freedom, to

mobilise and encourage the best talent in the country for retrieving the films, the radio, the theatre and the Press [those great auxiliaries to education] from the dull inanity or worse that characterises them at present and infuse a new sense of mission and a new life-giving quality in them.

"A great national crusade." A "wave of genuine enthusiasm and idealism." No one denies the urgency of the need. But can we lay aside in time our preoccupation with politics and power, prestige and pelf, with Constitution making and ideology combatting? Or will the tilling and the sowing of our fields be postponed until we have completed all our plans for harvesting and for disposing of the problematical crop?